PJ
6953
J3
v.12

A. Jamme

# Miscellanées d'ancient arabe

## XII

in remembrance of
the 30th anniversary of the untimely withdrawal of
the American Foundation for the Study of Man
1951-1952 Mârib excavation campaign

Washington
February 12,1982

A. Jamme

# Miscellanées d'ancient arabe

## XII

in remembrance of
the 30th anniversary of the untimely withdrawal of
the American Foundation for the Study of Man
1951-1952 Mârib excavation campaign

Washington
February 12,1982

PJ
6953
J3
V.12



# Foreword.

This twelfth volume of a series begun eleven years ago contains a large number of studies of various length, which are divided into five sections.

The first four sections offer examples of fanciful opinions suggested by several authors on the occasion of their so-called careful study of CIH 581, Ga 69, Ja 705 and 706/1. Those specimens are but a few among many others with which SA research has been, and still is, relentlessly plagued. As it would be materially impossible to rebuff all of them, their vast majority will never be reproved, and their authors will keep on referring to them as if they had been endorsed. Moreover, desirous of preserving and further consolidating the climate of rightness and security created by the mass of their publications, those authors do not shrink from indulging in a concerted silence on writings unfavorable to theirs and to those of their associates, thus frustrating their reader in his legitime expectation of finding objectivity. It is, however, necessary to once in a while denounce some of those elucubrations in order to, at least, inform the non-specialist that the plague remains unfortunately unabated, and also because no change is expected in a foreseeable future: for more than twenty-five years, "la folle du logis" has taken over the SA field of research and remains unleashed in pursuit of spectacular results, and the fanciness of the theories, the number of which is constantly growing, is increasing in boldness from year to year.

The fifth section is mostly devoted to several inscribed antiquities of the National Museum of Ṣanʿâ', including the texts engraved on two of the three bronze statues unearted near Mârib during the 1951-1952 excavation campaign conducted by the American Foundation for the Study of Man.

It is fitting for the 30th anniversary of the premature closure of the Mârib campaign to be remembered by a volume publishing the definitive decipherment of the texts carved on two of its most beautiful findings and, on such occasion, to reminisce with gratefulness the friendly attitude which the inhabitants of Mârib and neighboring villages as well as the nomads kindly took toward the expedition and maintained throughout the whole campaign.

Ja 726/1.

Ja 726 is a short dedicatory inscription with the beginning of l.1 reading as follows: "twb⌈m/ḥmẓ/yšr/⌉ Tawbum, skinner of [the clan] Yašur" (1).

According to A.F.L. Beeston, both the reading and the translation of ḥmẓ are "implausible" (2).

a - The author begins his prose by stating this :"Jamme's rendering of Ja 726/1 twb(m/ḥmẓ/ys$^{2}$r)."

Such a quotation is doubly erroneous because my transliteration has no parentheses at all, and the final word divider is eliminated by A.F.L. Beeston without any justification. The difference between the half-brackets and the parentheses is well indicated in the introduction of the edition (3).

b - The author states in footnote 26 that "'skinner' as the designation of a professional class does not mean 'one who skins'... neither western nor Near Eastern society has a distinct class of 'persons who skin'." According to LaAEL, Ar salaḫa means "to strip off the hide, or skin, of a sheep or goat; to skin a sheep or goat" (p. 1403B), sallâḫ "a skinner, or flayer;" and sâliḫ "skinning, or flaying" (p. 1404A). In French, an "écorcheur" is a man who skins dead animals and is Ar sallâḫ (ḥayawânât)" (4). In English, a skinner is also "one that removes, cures, or dresses skins" (5).

c - The commentary on the text states that "the extremity of the left oblique stroke of ẓ [is] certain on the stone" (6). A.F.L. Beeston affirms that "the photograph does not support this, and it is not certain that there was a third letter at all." The statement of the commentary is reaffirmed here: what is clearly visible on the photograph is the usual apical extremity of an aslant stroke which can only belong to ẓ.

---

(1) Cf. JaSIMB, p. 207. (2) Cf. Le Muséon, 94 (1981), p. 66.
(3) Cf. JaSIMB, p. 6, bottom. (4) Cf. Munged Dictionnaire moderne français-arabe, Beyrouth, 1972, p. 288C. (5) Cf. Webster's Third New International Dictionary of the English Language Unabridged, Springfield, MA, 1976, p. 2134B.
(6) Cf. JaSIMB, p. 207B.

Ga 69.

The Sab text Ga 69 was found in Bayt al-ʾAšwal and published without any translation by G. Garbini in 1973 (1); it relates the construction of a shrine to the monotheistic god Raḥmanân, lord of heaven. JaCHYE reedited the inscription in 1976 (pp. 144-146).

In l.4, the editor read the first clan name as bfzm (2) without a single note on the etymology of the name. The preceding reading was endorsed by JaCHYE who vocalizes it as "Bifazzum" with reference to two Saf names composed of the same root fzz (p. 145).

According to A.F.L. Beeston (3), "the reading of the clan name as d-bfzm seems to me most questionable, with its very anomalous collocation of b and m at the beginning of the name." The author's second statement is obviously erroneous: the name does not start with bm ; that m comes from his own reading. It really does not matter what the author had in mind.

The author continues saying that the two Saf names referred to in my commentary "do nothing to make the bfz form more plausible. Careful study of the photograph leads me to think that it is far more likely that the name should be read d-mfzm."

a - The first statement comes from a distorted frame of mind because its author evidently knows - it would be unconceivable that he might be unaware of such basic a fact - that the names listed in the commentary of another name are never considered as the proof that the decipherment of the name commented upon is correct. Furthermore, JaMAR , VIII (pp. 18-23) has already shown that the author's knowledge of the SA nominal derivations is more than superficial and seems to be limited to the mere "rehash of common places ... marred by many tendencious and/or erroneous statements" (p. 22). The present case is not an exception. The nominal form b+ɑtl, which A.F.L. Beeston does not consider as "plausible," is also attested, e.g., in bḥdm of Ja 2768 ac and 2774 f (4). And the secondary forms of the basic form b+ɑtl are also known; e.g., b+ɑtl+hmw in bᶜzhmw of RÉS 3959/3, and b+ɑtl+t in bᶜzt of Ja 2772 a/1.

b - The so-called "careful study" is nothing but a window dressing. It

does not take very long to make a comparative study of both b and m and especially when the two letters are found in the same word, as in whbm (1.1), bfzm (1.4) and mbryn (1.5). The two basic differences between the two letters are as follows: (1) the right stroke of m is always a perfectly straight vertical line while the same element of b is always curved outwardly at both extremities; (2) the bottom of the central vertical cavity is open in b (as expected), but closed in m (also as expected). The two preceding facts, although so conspicuous, apparently found no place in A.F.L. Beeston's "careful study." It would, therefore, be temerarious to credit him with paying any attention to the following secondary feature: the central cavity of b is normally divided into two unequal sections by a short horizontal stroke located on or above the horizontal axis of the letter and, also as expected, there is no such feature in m. That short horizontal stroke, however, is missing in b at the end of 1.6.

m and b and (end of 1.6).

Ll. 7-8 of the text relate that the building of the private sanctuary was apparently dedicated to the monotheistic god lḫmr[8]hmw/qdmm/wᶜ˛dr˛m/kśḥ˛/mḫ˛mn "so that He [= Raḥmanân] may vouchsafe [8] to them [= the authors] braves and young girls [who] were taken away from the nomads"(5).

A.F.L. Beeston's remarks are as edifying as those quoted above: [A]" This I find difficult to accept. The phrasaeology is bizarre; the perfective 'were taken away' is incompatible with the main verb which is an aspiration for the future; [B] no convincing evidence has ever been produced for the existence of a Sabaic preposition m-; [C] and his claim that the upper parts of the letters ḫm are visible is unjustified" (6).

Ad A. - The statement is hard to believe, but it evidences the depth of the author's acumen: he does not even grasp that a past event in the life of those "braves and young girls" is not "incompatible" with any future act that concerns them. The text makes a very simple and straight statement: the authors built their private sanctuary with the hope that their god would intervene so that the "brave and young girls [who] were taken away from the nomads" would be allotted to them. Such an information suggests that there had been a war or at least a razzia against those bedouins.

A.F.L. Beeston elaborates on the words qdmm/wᶜḏrm: "ᶜḏr is nowhere else attested in the sense of 'virgins', but ʾᶜḏr is very common in the sense of

'followers, descendents'. I am inclined therefore to credit J. Ryckmans' proposal that ʾdmm/wᶜdrm means 'a first-born and succeeding generations'" (p. 21) with reference to note 11.

There is some mix-up in his notes (as in the case of his remarks on bfzm; cf. above, p. 3) because note 11 (p. 25) has nothing to do with J. Ryckmans, but contains another of his speculations on kṯh. The underlying conclusion that the new translation of a word is unacceptable, is manifestly unreasonable and constantly contradicted by his publications. At least, he should have been objective enough to formulate it against J. Ryckmans' interpretation of ʾdm. That the meaning of ʾᶜdr as "followers, descendents" is "very common" is untrue, and the meaning of "descendents" erroneous. The first meaning does not fit in Ja 615/4, where the authors who are ʾowl/šᶜbn/b[kl][m "rulers of the tribe Ba[kîl]um" could hardly be "followers, descendents" of ᶜrn/ʾlw "the acropolis ʾAlw;" I translate the word there as "settlers." It is a well-known fact that the idea of "first-born" is rendered by bkr (e.g., Ja 2848 y/1, etc.). Had the authors built their private sanctuary to obtain children, they would have used one of the extremely well-known expressions, such as ḥmrḥmw/ʾwldm/hnʾm (e.g., Ja 588/6-7), or sᶜdhmw/ʾwldm/ʾdkrwm/hnʾm (e.g., Ja 561bis/19-20).

Ad B. - In the pericope mrwdn/ᶜdy/hʿrn/onʾ of Geukens 1/8 (7), G. Ryckmans comments that "les restes du m sont semblables au m initial de la l.10" (p. 302).

Ad C. - "The only plausible restoration seems to me to be ksʾḥ[m/ʾ]mn, i.e. an internal plural adjective qualifying ʾdmm/wᶜdrm, followed by 'amen'," is A.F.L. Beeston's solution based on what he pompously calls his "careful study." The restoration of ʾ is contradicted by the fact that there is the left half of the upper left section of h. Then, the upper section of m which is slightly aslant to the left as in the last m of the line; and finally the upper section of a narrow word divider.

When the interpretations of the various words suggested by A.F.L. Beeston are put together, the reader has a clear idea of the final result of his cerebral concoctions. According to him, the direct complement of the pericope "so that He [= Raḥmanân] may vouchsafe to them" would read as follows:

"a first-born and succeeding generations { well-ordered" or
in good order"(p. 21) or
a pure life in both the near and remote future" (p. 25, note 11).

Such a translation so bizarre and eccentric as to stagger good common sense, is neither explained nor justified in the least by the author. What does "well-ordered" or "in good order" actually mean in his translation? Is it possible that he ever favored the idea that those generations could happen ... in reverse order? If, however, the reader prefers retaining the third translation of ksḥ, then the verb hmr would be followed by an incomprehensible list of complements:

an indirect complement, viz. hmw "to them;"
+ one double direct complement;
+ a direct complement relating to nobody knows whom;
+ a temporal pericope containing the fantastic elucubration suggested as the meaning of ʾmn, and it takes the author seven words to spell it out.

---

(1) Cf. AION, 33 (1973), pp. 45-46 and photograph on pl. 4.
(2) Cf. l.c., p. 45. (3) Cf. Raydān, 3 (1980), p. 26, Addendum.
(4) Cf. JaMAR, IV, pp. 88, 98 and 162A. (5) Cf. JaCIYE, pp. 144-145. Ch. Robin erroneously translates dʿdr of Ja 615/4 as "gens" (cf. StHEH, p. 265). As usual, the author does not justify his rendering which is as vague and inappropriate as can be. (6) Cf. Raydān, l.c., p. 21.
(7) Cf. Le Muséon, 68 (1955), pp. 298-304 and photograph on pl. 1.

Ja 705.

The short dedicatory text Ja 705 contains a phraseology as straight as it is simple. Here follow the transliteration and translation of the edition (1):

1 ʾlw(hb)[....]⌜m⌝/wʾwsᶜtt⌜/⌝bn
2 w/ᶜblm⌜/h⌝qnyw/ʾlmqh/bᶜ
3 l/ʾwm/ṣlmn/ddhbn/lwf
4 y/bnhmw/ḏbᶜn/dsmy/ʾlmq
5 h/ʾwsʾl/bn/ᶜblm/wl/wśf
6 hmw/ʾlmqh/wbnhmw/ʾw
7 sʾl/ʾwldm/wqnym/bᶜttr
8 w b / ʾ l m q h

1 ʾIlwa(hab) [....]m and ʾAwsᶜatat, descen-
2 dants of [the clan] ᶜAblum, have dedicated to ʾIlumquh, mas-
3 ter of ʾAwwâm, this statue which [is] in bronze, for the safe-
4 ty of their son Ḍabiᶜân whom ʾIlumquh has named
5 ʾAwsʾil, descendant of ᶜAblum: and that ʾIlumquh may add
6 to them and to their son ʾAw-
7 sʾil children and slaves. By ᶜAttar
8 and by ʾIlumquh.

The preceding interpretation of the text is as simple as the phraseology of the text itself. A husband, ʾIlwa(hab)⌜....⌝m, and his wife, ʾAwsᶜatat, dedicate to the lunar god ʾIlumquh a bronze statue for the safety of their son Ḍabiᶜân who was named ʾAwsʾil by the god himself. The dedicators request the deity to add to them and to their son ʾAwsʾil children and slaves.

In keeping with his past fanciful papers and to keep abreast with the "laudemus invicem" club members, J. Ryckmans decided to give the text his full and undivided attention and, building up a whole story on a so-called taboo axiom, he devoted to the text a twelve-page paper under the high-sounding title "Un parallèle sud-arabe à l'imposition du nom de Jean-Baptiste et de Jésus" (2). Again in keeping with his past papers, J. Ryckmans' present exposé is ill

ordered and repetitious, as can be seen from the following pages.

J. Ryckmans devotes almost the whole page of 288 and more than half of p.289 in an attempt to prove his claim, viz. "Ḏbᶜn est un enfant, dont 'ws'l est selon toute vraisemblance le père. On s'explique alors que ce dernier personnage, ayant engendré un fils, figure nommément aux lignes 6-7 parmi les membres de la famille qui souhaitent que leur soient 'ajoutés' d'autres enfants." What a travesty! In bnhrw/ḏbᶜn (l.4) and bnhrw/ʾws'l (l.6), -hrw refers to the authors of l.1.

1) The author first declares that Ḏabiᶜân "était manifestement un enfant:s'il avait été adulte il aurait lui-même - ou son épouse à sa place - fait une dédicace pour son propre bien-être" (p. 287).

The name ḏbᶜn is introduced by the word bn "son," which is not synonymous of wld "child," and this contrast is further examplified by the opposition between bn and wld in ll. 6-7. Furthermore, there is no reason whatsoever why the parents of a man should be prevented from dedicating a statue for their son after a pleasant experience happened to him. See also, below, no. 5 b, end.

2) J. Ryckmans' next statement reads as follows: "le changement du nom supposé, déjà peu vraisemblable pour un enfant, le serait encore davantage s'agissant d'un adulte" (p. 287).

This is an empty babbling stated by someone ignorant or ignoring that, in the divinity-mankind relations, nothing is unlikely to happen; only some events are less frequent than others, and some others very rare.

3) J. Ryckmans's next idea, the development of which takes almost eleven lines (p.287), is erroneous: "D'ailleurs le souhait qu'expriment ici les auteurs de la dédicace figure dans une série de dédicaces analogues offertes éventuellement pour leur propre bien-être (wfy), mais en tout cas, dans toutes les occurrences observées, pour le bien-être d'un ou plusieurs de leurs enfants, pour qui la dédicace était offerte" with reference to footnote 4.

The preceding summary of the phrasaeology of the dedicatory inscriptions involved includes three series of texts, viz. a) the simple form relating the dedication of a statue of some kind by an author for the safety of his son; e.g., Fakhry 88, Ja 605 and 818; b) the double form relating the dedication of one or more statues of some kind by an author for his own safety and that of his child(ren); e.g., Ja 757 and probably Ja 810 which is very fragmentary. Finally, c) the two other texts listed by J. Ryckmans, Ja 558 and 567, are entirely different, and his handling of these two texts is an outstanding example of his confusing and

erroneous method which distorts the phrasaeology of the texts completely. The two cases are so manifest that his misrepresentation cannot but be voluntary. It should strongly be emphasized that he speaks of "les auteurs de la dédicace" and of the fact that "dans toutes les occurrences observées," THE AUTHORS of the inscriptions wish "pour le bien-être d'un ou plusieurs de leurs enfants, pour qui la dédicace était offerte."

In Ja 567, the three authors offer three statues, one for each of them, because of a special favor granted by their deity to the author listed in the second place, viz. a vision during his sleep. The whole text does not mention any other human being; it is, thus, impossible to think that even ONE son of ONE of the three AUTHORS would be alluded to and, even less, that he would be the object of the offering. Ll. 21-23 read as follows: wlwzʾ/wśf[22]hmw/wsᶜdhmw/ʾlmqh/nᶜmtm/...[23]./wʾwldm/... "and that ʾIlumquh may continue to add [22] to them and to make them happy with prosperity ... [23] . and children..." That the three authors of the text actually are father and sons is irrelevant to the fact that the three of them authored the dedication for themselves and for nobody else. Furthermore, found in a text which, as already pointed out above, does not mention any other person than the authors and, therefore, does not give any information on any eventual son sired by the last two-mentioned authors, the expression lwzʾ/wśfhmw is of the utmost importance against another fancy claim made by J. Ryckmans (see below, no. 5 b).

Ja 558 has, according to J. Ryckmans, "avec Ja 705 ... des affinités de ... contenu (dédicace pour le bien-être d'enfants, souhait d'une descendance 'ajoutée'" (pp.284-285).

As it stands, the summary is manifestly erroneous. As in Ja 567, the authors of the text are eight persons, four men and their sons, and they dedicate at least eight statues; here again, one statue per author. The beginning of the text is unfortunately mutilated and does not allow us to know more about the object of the offering. The purpose of the dedication is so general that it encompasses all living beings connected with the dedicators (but the adult women are left out); it reads as follows: lwfyhmw/wwfy/ʾnfshmw/wbnyhmw/wʾw[4]ldhmw/wqnyhmw "for their own safety and the safety of their persons and of their sons and of their ch[4]ildren and of their slaves." It is, thus, obviously unjustified and erroneous to single out and to isolate the mention of bnyhmw in the preceding list; bnyhmw are mentioned in the company of the authors, ʾwldhmw and qnyhmw, and they are NOT listed among the beneficiaries of the authors' wish which reads as follows: bdt/yśfnhmw/

ʾlmqhw/ʾwldm/wqnym/... (1.4) "and that ʾIlumquhû may add to them children and slaves," the plural personal pronoun relates to the authors themselves. It is also important to note the opposition between bny "sons" and ʾwld "children."

4) It is at this point of his argumentation that J. Ryckmans completely distorts the value of the text by injecting into the meaning of the verb wśf that of another verb, viz. wzʾ (3). The verb wśf means "to add," but for J. Ryckmans, it means "add more," the idea of "more" being sneaked into that of wśf. The author does not understand a simple and basic fact of life, viz. the birth of any child, whether the first or any other, actually is an addition to the family.

5) J. Ryckmans' next development, which covers eleven lines and a half, bases all its reasoning on his assumption which he obviously takes for granted: "Etant ainsi posé que Ḏbʿn est un enfant" (p.287).

The preceding pages show the reader the accurate value of J. Ryckmans' claim of having set or laid his fancy theory. Furthermore, since his reasonings are erroneous, the simple dismissal of the author's subsequent reflections or considerations would be amply justified. It would, however, be unfair to deprive the reader from newer experiences, even if they are more of the same.

J. Ryckmans argues that EITHER "cet enfant intervient ... en compagnie des personnes (apparemment son père et ses oncles) qui sollicitent l'obtention d'autres enfants - procédure bizarre, sans parallèle dans les contextes analogues cités ci-dessus," OR "ce qui serait inacceptable, l'unique forme verbale wśf, 'ajouter', combinait deux sens différents selon ses compléments respectifs"(p.287).

a) It is not true to state, as the author's first hypothesis does, that "cet enfant intervient..." The subjects of the prayer "that ʾIlumquh may add to them" are the two subjects of the text (1.1), and -hmw refers to them, viz. the father and the mother of ḏbʿn.

"Procédure bizarre" is right and wrong at the same time. It is wrong but only because of his fallacious understanding of the inscription; ʾlw(hb) and ʾwsʿtt are the real parents of ḏbʿn. It is, however, quite right because of two reasons.

(1) According to J. Ryckmans' interpretation, ʾwsʾl should normally be a brother of both ʾlw(hb) and ʾwsʿtt; but 1.6 states that he is their bn "son, descendant,"

(2) "Bizarre" would it indeed be that the child's father would not be the dedicator or the principal dedicator of the statue offered for the safety of his own son.

As could be expected, J. Ryckmans fails to point out and to explain such a case. Of course, he would probably have concocted the hypothesis of the father being incapacitated by madness or some kind of mental disorder.

(b) What is declared "inacceptable" by J. Ryckmans' inspired oracle is his interpretation of wśf, as already pointed out above ( p. 10, 4). Furthermore, Ja 567 (cf. above,pp.8-9) is a good example illustrating that the full strength of the action described by a verb may apply only to the main subject. As already mentioned above, the three dedicators of the text, a father and his two sons, do not refer to any descendant of these two.Yet they ask the deity lwzʾ/wśfhmw "that He may continue to add to them" children!

6) J. Ryckmans now turns his full attention to the change of name.

a) His first reaction is "si l'imposition du nom était affaire des parents,que viendrait faire ici la décision contraire du dieu?"(p.287).

First of all, it is difficult to figure out exactly what the author means beside the admission of a divine action being superposed to a human one. Furthermore, "l'action contraire" in the context suggests that the author implies an opposition between the deity and the authors of the text. Where did he get the idea of an opposition?

Finally, the author does not even realize that his question goes against his own theory also. That "action contraire du dieu" is as real whether the deity imposes the first name (viz. before the parents make use of their natural prerogative) or changes it (viz. after the parents' use of their prerogative).

b) Then, the author imagines the following case: "Si .. le nom aurait dû être imposé en accord avec la volonté du dieu, mais que cette procédure n'avait pas été initialement suivie, le texte devrait porter la trace de cette infraction" (pp. 287-288).

This remark, which is a wandering outside the context, indicates that the author is obsessed by the possible presence of some antagonism between the deity and the authors of the text.

c) The author pursues his argumentation saying that "D'ailleurs la mention du lignage après le nom de 'ws'l (ligne 5) ne s'explique guère à cet endroit, s'il s'agissait du nom donné par la divinité" (p.288).

The deity decided, for a reason unknown to us, to impose a new name to ḏbʿn, and the latter's parents want to inform the reader that the full name is ʾwsʾl/bn/ʿblm, viz. the divine initiative did not affect the man's relationship with his

native clan.

d) It is at this point of his whole argumentation that J. Ryckmans reveals the true basis of his imaginative scaffolding: "Ce changement de nom paraît surtout inacceptable en raison des superstitions et des tabous attachés à l'emploi du nom chez les Sémites" (p.288).

Instead of dealing with a text, and especially with an inscription commemorating a divine intervention, without any preconceived idea, J. Ryckmans chose just the opposite approach, viz. to force the normal interpretation of a text on the basis of a general axiom, therefore losing the main interest of the text, which relates a divine intervention which must have been very rare, and such a rarity plainly justifies the writing of the text and the offering of a bronze statue as well.

Furthermore, what about the actual value of those so-called "superstitions et des tabous attachés à l'emploi du nom chez les Sémites"? For instance, was it not common for the Jews in the Hellenistic world to have also a Greek name?

e) J. Ryckmans continues his argumentation by saying that "On s'attendrait qu'on ait en tout cas évité comme particulièrement néfaste de faire mention de l'ancien nom, si celui-ci avait délibérément été modifié par la divinité!" (p.288).

This nonsense is nothing but an application of his erroneous statement discussed in the preceding paragraph. Why should the first name be "néfaste"? The text does not mention any wrongdoing before and/or at the time of its imposition. Furthermore, the mention of the first name was necessary in the account of the divine intervention in order to accurately identify the person who had been the object of the divine favor.

7) The last set of remarks deals with the verb smy itself.

a) J. Ryckmans first states that all "ces difficultés" which exist only in his theory, "disparaissent si l'on considère que ... les deux noms propres compléments du verbe smy correspondent (en français) respectivement à un complément d'objet direct et à un complément d'objet indirect" (p.288).

After wandering far and wide on secondary and sometimes irrelevant questions, J. Ryckmans decided at long last to tackle with the essential question, viz. the grammatical case of the two names. Fully aware of the absence of any preposition introducing the second name in the original text, he nevertheless suggests a French expression which does not correspond to the text and is based on his restoration of the missing preposition. Could there be a clearer case of a brazen distortion of a

text?

b) The commentary of the edition pointed out that smy of the text was understood as a 2nd verbal form. J. Ryckmans states that "le verbe smy aurait" the meaning ",également attestée en arabe à la 2$^{e}$ forme, de 'nommer quelqu'un' au sens de 'le mentionner par son nom'" (p.288).

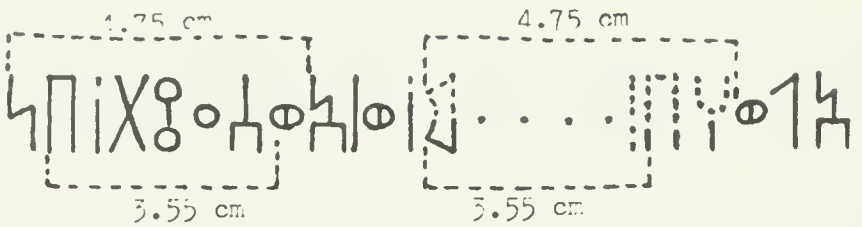
The preceding remark does obviously not justify his translation because "nommer quelqu'un" or "le mentionner par son nom" does not in the least allude to a third person for whom the act of naming would be performed. In fact, the remark is a cynical attempt aimed at hiding the usage of the Ar verb. The usual construction of the 2nd form of Ar samâ (o, y) is coined in the following expression: "sammâ-hû fulân$^{an}$ He name him, or called him, Such a one; ... Zeyd; i.e., he made Zeyd to be his name, his proper name" (4). Thus, the 2nd form of the verb smy is constructed with two direct complements.

The divine intervention related in Ja 705, whereby the lunar god changed the name of a human being, is not without any parallel in the Semitic world. Such a fact, however, is irrelevant to the correctness of the interpretation of the SA example offered by Ja 705.

There only remain a few questions connnected with the interpretation of the text and, here again, J. Ryckmans' prose contains more examples of inaccurate statements.

J. Ryckmans' "Etat du texte" (p.284) reads as follows: [A] "Le texte n'a perdu qu'environ six lettres qui ont disparu de la première ligne. [B] L'éditeur lit le premier mot mutilé 'lw[hb], restitution plausible (un 'lwhb du même lignage ʿbl$^{m}$, que dans le texte apparaît dans Ja 558, de même provenance), mais non contraignante. [C] Le reste de la lacune, terminée par la lettre m, renfermait la conjonction w- et le nom d'un autre dédicant (et non l'épithète de la personne 'lw[..], comme l'a supposé l'éditeur: l'usage d'épithètes par des particuliers n'apparaît que bien plus tard); [D] d'ailleurs le verbe au pluriel requiert la mention de plus de deux dédicants."

Ad A. - J. Ryckmans erroneously discards the word divider immediately to the left of ʾlw(hb). There are more letters in l.1 than in any other line; consequently, all evaluation of the damaged section must be based only on the well-preserved section of the same line. Here follow the measurements taken from my photograph:




Consequently, there were exactly (not "environ," as stated by J. Ryckmans) six letters (cf. already the edition) between ʾlw and m.

Ad B. - 1 - ʾlw(hb): voluntarily ignoring the difference between brackets and parentheses for the purpose of making his opinion more palatable, J. Ryckmans erroneously states that the edition read the first name as "'lw[hb]."

2 - J. Ryckmans is not even able to consistently transliterate the name itself: "'lw[hb]" (p. 284), "'lw[..]" (p. 284), "? 'lw[hb]" (p. 285), "'lw[ḥb??]" (p. 288) and "'lw[hb?]" (p. 288). As far as the mimation is concerned, J. Ryckmans adopted a new system which includes a concession to Ch. Robin's scheme: the -m ending is treated like any other letter in the transliteration of a text or part of it (e.g., "mʾdn[m] on p. 286)(5); elsewhere it is reproduced above the line(e.g., ]$^{m}$ on p. 288). But,"ʿhlm" (p. 286, l.6) is an exception to the 2nd rule, and "Qryt$^{m}$ dt khl$^{m}$" (p. 285) is also an exception but to the 1st rule, beside his abnormal minuscule writing of the letter "k." Furthermore, the transliteration of "]$^{m}$" (cf. above) is inaccurate. Since it is found in the author's translation, it means that the last letter is understood as the mimation. But, the nominal formation of a five-letter name does not have to belong to .+qtl+m or one of its derived forms depending on whether or not the root is strong or not. The letter -m could as easily belong to the verbal root; cf., e.g., forms like y+t+qtl or m+h+qtl... Contrarily, however, the -n ending is treated like the letters of the radical; e.g. "Dbʿn" (e.g., p. 286). Cf. note, p. 16.

3 - The presence of ʾlwhb in Ja 558 is irrelevant to the reading of Ja 705. What is relevant is that most of the lower staff of h and the two lower extremities of b are still on the stone, and that the location of the three remains makes it certain that the two damaged letters are hb, because the root whb does not exist. Obviously enough, J. Ryckmans carefully avoids giving the preceding details probably because they did not suit both his frame of mind and argumentation. Furthermore, after witnessing J. Ryckmans's cerebral writhings, the reader is ...

quite surprised to find out that the author was apparently unable to suggest any alternative reading.

Ad C. - J. Ryckmans' statement on the usage of a second name by individuals as being attested only "bien plus tard" than Ja 705 is erroneous. Although infrequent, such a feature does indeed exist; cf., e.g., Ja 2917 e (6):

| | | |
|---|---|---|
| ʿmytʿ/bn/ʾbʾm | 1 | ʿAmmyataʿ, son of ʾAbʾam- |
| r/fḥmtn/bn/rfd | 2 | ar Faḥamtân, of (the clan) Rafad. |

The boustrophedon Ja 2918 f is another outstanding example of the same usage (7):

| | | |
|---|---|---|
| ← byn/yhqm/ḥllyn | 1 | Bayyin Yuhaqim, the Ḥalîlite, |
| ← bn/mhqmm/nql/ẓf | 2 | grandson of Muhaqimum, has dug the two stone slabs |
| ← y/ʾlm/krbʾl/w | 3 | of the sorrow-stela of Karibʾil Wa- |
| → tr | 4 | tar. |

Being six generations older than Ja 2849/1, the top line of the second panel of the Mârib onomastic list (8), Ja 2918 f is many centuries older than Ja 705, and Ja 2917 e is even older for it is incised above Ja 2918 a, c, d, e and f.

Ad D. - J. Ryckmans' remark is also erroneous as shown by the following examples which present a situation much more diversified than his simplistic oracular verdict. TWO subjects and the verb in the DUAL, which is quite normal; e.g. Ja 402/1-3:hlkʾmr/wmytʿ/-/bny/šrshmw/hqnyy ʾlmqh/. The value of the collective name šrshmw is not taken into account.

TWO subjects and the verb in the SINGULAR; e.g., Ja 841/1-2: yrʾb/wmtʿn/bn/ḥmʿtt/rtd/[2]ʾlmqh/. The verb is accorded with the main (viz. the first) subject, as in bn and, here again, the collectivity of the family name ḥmʿtt is not considered.

TWO subjects and the verb in the PLURAL; e.g., Ja 704/1-2: šrḥʾl/ʾzbr/wnmrm/ʾzʾd/bnw/ydm/ʾ[2]ḥšdn/ʾdm/bn/hmdn/hqnyw/ʾlmqhw/. The verb is accorded with the three plurals bnw, ʾḥšdn and ʾdm and also with the collective name hmdn although ʾḥšdn was only apposed to the three personal names šrḥʾl, nmrm and ydm, and only the first two of these three names are the subjects of the dedicatory text.

Ja 720/1-3 is even clearer due to the presence of two dual pronouns framing the plural verbal form: ʾgrm/wšrḥ[2]m/dy/dbyn/hqnyw[3]mrʾhmy/ʾlmqhw/.

According to my interpretation, Ja 705/1-2 belongs to the third type of expression. The second name of ʾlw(hb) could be something like yhnʿm (e.g.,

RÉS 4651/4).

L. 3: dhb (cf. below, commentary on Ja 400 B/4): in spite of archaeological evidence and without any word of justification of the used gimmick, J. Ryckmans still translates it as "«or»" (p. 288).

L. 7: qny normally means "slaves;" sometimes, however, the translation as "property" is required by the context (e.g., Ja 400 B/12-13). Here again, J. Ryckmans translates it as "biens" followed by a question mark (p. 289), but he fails to explain what kind of doubt was pestering him at the time.

Summarily, J. Ryckmans' interpretation of Ja 705 is a flamboyant example of a preconceived idea forced upon a text against its grammatical phraesaeology thanks to an amazing array of fanciful, simplistic and erroneous statements. His farfetched, unrealistic analyzes and their confusing presentation (e.g., pp. 289-290 on bnhmw of ll. 4 and 6, where he fails to inform his reader that W.W. Müller's fanciful theory on polyandry in South-Arabia has already been rejected in 1976 by JaCMYE, pp. 156-169) are so notorious in the author's studies of texts and onomastics (9) that their inspiration has to be found in a motto, such "the fancier the better."

---

(1) Cf. JaSIMB, p. 195A, and photograph on pl. 27, lower left corner.

(2) Cf. StHFMH, pp. 283-294.

(3) For some remarks on the usage of the verb wzʾ by both A.F.I. Beeston and J. Ryckmans, cf. Orientalia, 48 (1979), pp. 276-277.

(4) Cf. LaAEL, p. 1432C. The Ar language also knows the expression sammâhû bi-fulân$^{in}$. This variant has no importance for the text now under consideration.

(5) For Ja 489A, cf. my "Preliminary Memo on J. Ryckmans' Papers dealing with the Bronze Horse of the Dumbarton Oaks Collection," in JaMAR, VIII, pp. 38-53.

(6) Cf. JaMAR, XI, p. 35, and tracing on pl. 4.

(7) Cf. l.c., pp. 35-36, and tracing on pl. 4.

(8) Cf. l.c., pl. 1, and JaMAR, X, pl. 1. (9) Cf. JaCMYE, pp. 169-191.

Additional note to p. 14, no. 2, discussion of "]$^{m}$." This case is a clear proof that J. Ryckmans' system of transliteration is erroneous. Whether he transliterates ]m as "]$^{m}$" or "]m," it is wrong because one excludes the other. Yet, both are equally possible and probable, and the choice of one rather than the other, which is demanded by his system, is unjustifiable.

CIH 581.

Under the title "Temporary Marriage in Pre-Islamic South Arabia" (1), A.F.L. Beeston presents his own interpretation of CIH 581, based upon his discussion of N. Rhodokanakis' translation (2).

A.F.L. Beeston's short introduction ends up with the following remark: "we can hardly hope at present to achieve anything more than a very tentative solution; but the attempt should at least produce something plausible" (3). If the first part of the statement is superfluous since it can and must be said of most of the inscriptions, the second half is unacceptable because all attempt is not profitable unless based upon sound reasonings and foreign from any kind of systematization. A.F.L. Beeston's study is gravely offending on both counts.

I - The text itself.

| | | | |
|---|---|---|---|
| 1 | Sym- | nᶜmgd/[bnt/ʾlt]/tḫyᶜ[ ]z/w[h] | 11 | [n/]bᶜm/ʾsn/wnfq/bnhw/wṣlmtn/ |
| 2 | bol | nʾt[w]n/wnᶜmt/bnt/ʾlt/t | 12 | [..]l/lhmw/w[r]ʾ/kbhʾt/hʾ/ʾttn |
| 3 | | [ḫy]ᶜz/ʾmh/sᶜdšmsm/kbsyn/h | 13 | (n)ᶜmgd/ᶜdy/ḥrwnm/wstmlʾt/bᶜm |
| 4 | | [q]nyy/ʾlmqh/thwn/wt[w]r/bᶜlm/b | 14 | (ʾ)lmqh/whʾ/[h]tbhw/wrʾ/kwch |
| 5 | | [ᶜ]ly/ḥrwnm/ṣlmtn/dt/dhbn/ | 15 | [l]hqnynhw/hyt/ṣlmtn/wʾlmqh |
| 6 | | [b]dt/whb/whmr/ʾlmqh/ʾmhhw/ʾ | 16 | [f]l/yšrḥn/wšwf/wmtᶜn/ṣrb/mr |
| 7 | | [lt]/tḫyᶜz/bᶜmn/ʾsm/dmẓʾ/wwg | 17 | ʾhw/mhbḍm/bn/wdm/wbnhw/l |
| 8 | | r/bythmw/blly/sdtm/śqt/btrm | 18 | ḫyᶜtt/wʾmhhw/ʾlt/tḫyᶜz/ |
| 9 | | [..]yqrʾnhmw/khmy/ᶜkrwšʾm/hyt/ | 19 | bn/bʾstm/wmnyt/swʾm/wš[ṣy] |
| 10 | | [ṣ]lmtn/wbᶜdhw/fhṭrrw/lgtzḥ | 20 | šnʾm/b(ᶜ)ttr/wʾlmqh |

II - A.F.L. Beeston's study.

A.F.L. Beeston's translation of the section containing the story itself (ll. 7-15) is reproduced below, but the division of his text per line is mine. His translation of ll. 7-8 is found on p. 22 in three different sections which are put together below; that of ll. 9-12 and 12-15 is printed on pp. 24 and 23, respectively. The translation of the author may be introduced by the following quotation:

"The favour which the deity bestowed was" (p. 22)

7 ... by means of a man who came and married
8 into their family on the six night the conception of a (hitherto) childless woman.
9 For the deity had instructed them, in the event of [either of them] becoming pregnant, to acquire
10 this statuette; and subsequently they made it their duty to accept the bride-gift
11 from this man, and to vow the son born of him and the statuette
12 as a thank-offering on their behalf. This woman NʿMGD entered
13 into HRWN and besought the favour of
14 the deity, and the latter responded favourably to her, and bade
15 the dedication of this statuette for Himself."

A.F.L. Beeston states that "the photograph [of hbrrw of l. 10] is not entirely clear, this is the only attested verb form which will fit the space" (p. 23). It is hard to understand why the author should labor this matter because he apparently had no difficulty considering the initial letter of ll. 13 and 14 as certain. Yet, they could not be read with any certainty without the knowledge of the context. As a matter of fact, the reading of hbrrw is not in the least doubtful. Although fragmentary at both ends, b is certain because of the position of the two central vertical strokes which can belong only to that letter. Furthermore, the author's remark is all the more out of place in that his transliteration of the original text contains too many inaccuracies of features which are perfectly clear on the photograph, viz.

l. 7: he reads "bʿm" (p. 22) instead of bʿmn, which is already in CIH (pp. 374, 375 and 376A) (4).

l. 9, end: he reads "hyt" (p. 22), as in the CIH, instead of hyt/.

l. 12: he reads "wrʾ" (p. 22) instead of w[r]ʾ, as in the CIH.

l. 12: he reads "ʾttn" (p. 22) instead of ʾttn/, as in the CIH.

l. 14: he reads "[fh]tbhw" (p. 23) instead of [h]tbhw: there is no space for two letters. Cf. p. 73.

The author adopts two different methods in his dealing with the mimation, but his two ways are different from those of J. Ryckmans (cf. above, p. 14). In his transcription of the original text, the -m ending is given

the full treatment, viz. no distinction is made between the -m ending and any other letter; e.g., "ḫrwnm" (p. 23).

In the course of the commentary, a double standard is adopted: either the -m is added in italics to the other letters printed in capitals;"BʿIm" (p. 21); or in all other instances, the -m ending is simply eliminated; e.g. "ḪRWN" (p. 21).

What is so special about the -m ending that it deserves such a particular treatment? The same question is also valid for -n, -t, t-, etc. From the point of view of the nominal formation, these letters are nothing but additions to the root itself, and there is no justification at all - and none has ever been given - to eliminate the -m ending or to write it differently from the other letters (5), as A.F.L. Beeston does; examples of the -t ending (cf. "NʿMT" on pp. 22 and 24), of the t- prefix (cf. "THYʿZ" on pp. 22 and 24), of the mh- prefix (cf. "MHBD" on p. 24) and the -w- informant (cf. "ḪRWN" on p. 23).

A.F.L. Beeston does not vocalize the proper names; e.g., "ḪRWN" on p.23. However, he does not shrink from vocalizing kbsym (6) as "the Kibsite;" (p. 21); cf. the personal names "Kābis" and "Kabs" (7) and "al-Kubās" (8).

A.F.L. Beeston's understanding of the general plan of his own translation is presented as follows (p. 21):

" (a) record of the dedication, lines 1-5;
(b) summary statement of the immediate motive for the dedication, lines 6-8;
(c) a more extended circumstantial account of the background events , lines 9-15;
(d) aspirations for the future, lines 16-20."

The author's summary of the last two sections is inaccurate. Instead of being another "account" of the same story, the third section is the aftermath of the events mentioned in l.7. His last section, actually ll. 15-20, contain two different divisions, viz. the prayer for the future in ll.15-20, and the final invocation in l. 20B, which is not accounted for by the author.

A.F.L. Beeston's apparent starting point is clearly specified as follows: "of all favours which a woman seeks from the deity, by far the commonest in our texts and the most likely is the gift of children; and it is in this sphere of meaning that we should, initially, seek an interpretation" (p. 22).

The preceding starting point is wrong. The very first favor any human being requests from the deity concerns his own health without which he can hardly do anything but survive. Furthermore, Naʿamgad already had a son, Lahayʿatat (ll. 17-18). Finally, the only instance of a prayer by any of the three women is to be found in ll. 13-14, viz. stmlʾt/bʿm [14] [ʾ]lmgh, viz. well after the beginning of the story which opens with the deity's action described in l.6, whb/whmr. Was that divine action an answer to some request or a divine initiative? The text does not give any information on these matters, and the existence of a specific request cannot be taken for granted. One should not forget that happy events occurring to individuals would normally be understood by them as gifts from their favored deity. The author's aprioristic starting point became the mould that fashioned all his subsequent reasonings, and in particular his opinion, which cannot be explained otherwise and is completely gratuitous, according to which the verb wgr is "a metathesis for jāwara" (p. 22), which was badly needed for his story.

A.F.L. Beeston states that "the most striking feature here is that the man is not named, and that the act of wgr took place only five days after his arrival" (p. 22).

It seems quite natural not to mention the man's name because it supposedly was one-night affair only.

The author does not specify when the "five days after his arrival" started to be counted: was it "after his arrival" in the community or in Naʿamgad's family?

The author does not prove that wgr has to be connected with the expression bythmw. But, even in the line of A.F.L. Beeston's story, whether the act of wgr did happen the sixth day rather than the first, the second, etc., does not make any difference and the author does not attempt to justify such a petty detail. The mention of such an information, however, must be important. If the three women knew that the deity would whb/whmr (1.6) a specific favor to them, they must have been told so by the god, and "the sixth night" was counted from the moment, day or night, when they received the information.

Most fantastic is the conclusion drawn by A.F.L. Beeston from the double fact listed by him: "from which I would conclude that he was a passing stranger, and that the marriage was of temporary character, like the Islamic mutʿah" (p.22). The man was a new-comer (cf. mẓʾ of 1.7). Nothing, however, justifies the author's understanding that he was "a passing" stranger and that he left immediate-

ly after "the sixth night." Fantastic also is the author's opinion that wyr/ bythmw means "'married into their family' is a polite way of saying that he had sexual intercourse" (p. 22), and he does not even try to justify that the two words are connected to each other, as stated on p. 20. The only proof of his interpretation is that it suits his starting point very well. Furthermore, even in the author's fancy understanding of śnt/btrm (l.8), how could the woman have known that she became pregnant "the sixth night" since she had already a husband, called mhbdm (l.17)? Too many gratuitous hypotheses have to be concocted and accumulated to make his story palatable or, as the author says,"plausible."

The author parallels the story of the text such as presented by his interpretation to "the Islamic mutᶜah" (cf. also p. 24). It should, however, be noted that the mutᶜat is at the most"the survival into Islam of an old Arabian custom" (9), North-Arabian that is. There is no clue so far that such an institution ever existed in the South. Besides, there are essential differences between the mutᶜat and the story depicted by the author's interpretation. The first female author of the text was already married to a man called mhbdm (ll. 16-17), but the Islamic teachings mention that "the woman must ... be unmarried" (10). The couple mhbdm + nᶜmgd had already a son named lḥyᶜtt (ll. 17-18); there was, thus, no reason at all for Naᶜamgad to seek or accept a temporary marriage in violation of her husband's rights. Furthermore, according to the author's story, the women "made it their duty to accept the bride-gift from this man" (ll. 10-11). Here again, the Islamic teachings stipulate that "if the mahr (= a definite recompense) is not given, the contract is invalid" (11). Finally, A.F.L. Beeston states that the child born from that temporary union "would remain a member of the mother's family" (p. 22). The same Islamic teachings make it clear that "the children go with the father" (12).

A.F.L. Beeston never raises the question of the discrepancy between two sections of his translation:

on the one hand, "they made it their duty ... to vow the son born of him and the statuette" (ll. 10-11) and

on the other hand: the deity "bade the dedication of this statuette to Himself" (ll. 14-15).

What became of the so-called vow concerning the son?

A.F.L. Beeston also fails even to mention another incongruity in his interpretation. If the subject of the divine favor was, as he claims, the

birth of a boy, why was the statue to be offered female? It would have been quite normal that it be male. One cannot but wonder whether A.F.L. Beeston's repeated translation of ṣlmt as "statuette" (see below, commentary on l. 3) is not in fact intended to doom the difficulty into oblivion.

Last, but certainly not least, the justification of his rendering of ʿkr (l.9) as "to be pregnant" is a most edifying example of pure imaginative juggling which throws a vivid light on A.F.L. Beeston's method of working; it reads as follows:

> "cp. Arabic ʿakira 'be turbid, feculent (of water)', and the semantic link between Latin faeces 'dregs' and fēcundus 'pregnant'" (p. 23).

Summarily, A.F.L. Beeston' interpretation of CIH 581 is initially vitiated by an unjustified understanding of a request which might never have existed and which remains unrecorded in the text; it is further plagued by fantastic etymologies (e.g., wgr and ʿkr), farfetched reasonings (e.g., the condition of the man mentioned in 1;7), and difficulties of all kind.

## III - My interpretation.

The interpretation of the text arrived at during my study rests heavily on the understanding of ll. 7-10A which are the most important part of the whole text.

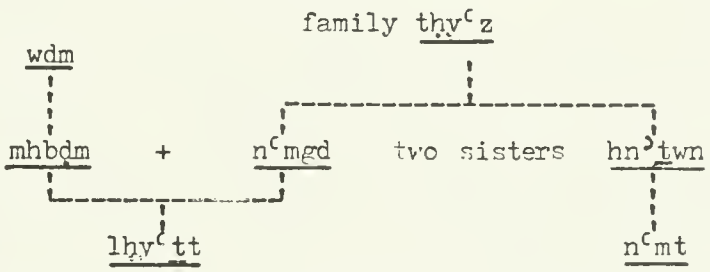
Sym-
bol

Naʿamgad, [daughter of the females of] Taḥayy[ʿa]zz, and [Ha-]
naʾta[w]ân and Naʿmat, daughters of the females of Ta-
[ḥayy]ʿazz, the maidservants of Saʿadšamsum, the Kabsîte, have
[de]dicated to ʾIlumquh Taḥwân and Ta[w]r Raʿalum, the two
l[o]rds of Ḥirwânum, this female statue in bronze
[be]cause ʾIlumquh has given and granted to His maidservants, the fe-
[males of] Taḥayyʿazz, that entered a man, who had arrived and was a
medicine man,
their house on the sixth night with a sound contract
. . so that He would command that both of them [= Naʿamgad and Hanaʾ-
tawân] would initiate the buying of this
female [st]atue. After that, they [= the women] agreed to get into busi-
ness
with the man and to pay the expenses for her [= Naʿamgad] son and this
statue
[..] for them [= the women]. N[o]w went this woman,

13 (Na)ᶜamgad, to Ḫirwânum and besought
14 (ʾI)lumquh. And the latter accepted her. Now He ordered
15 to offer this statue to Himself. And may ʾIlumquh
16 keep healthy and take care of and save the body of
17 her lord, Iubahiddum, son of Waddum, and her son, Le-
18 hayᶜaṯat, and His maidservants, the females of Taḫayyᶜazz,
19 from disastrous misfortunes and trials and [from] the vicᶜkedness of]
20 an enemy. By (ᶜA)ttar and by ʾIlumquh.

The plan of the text may be presented as follows:

Ll. 1-3: dedicators and their identity cards:




Ll. 4-5: act and object of the dedication: dedication of a female bronze statue to ʾIlumquh.

Ll. 6-10A: reason for the dedication: decision of the god to send them a medicine man with the order to offer this female statue.

Ll. 10B-12A: decision taken by the women to accept the medicine man's proposition and, therefore, to submit to the god's demand to which they add the expenses for Naᶜamgad's son.

Ll. 12B-14A: visit of Naᶜamgad to the temple and her request to the god.

Ll. 14B-15A: answer of the god: he repeats his earlier demand, but does not refer to Naᶜamgad's added gift.

Ll. 15B-20A: imprecations for the future.

L. 20B: final invocation.

Ll. 1-3: A.F.L. Beeston claims that hnʾtwn is "a second gentilice co-ordinate with" (p. 22) thyᶜz. Such a suggestion is contradicted by l.18 where the female authors call themselves ʾlt/thyᶜz (l.18), and A.F.L. Beeston does not explain why whnʾtwn is not repeated there since it would be a part of the main author' clan name. On the contrary, the information of l.18 is normal if hnʾtwn is the name of the second author of the text because the three authors are also

called ʾlt/thyʿz in ll. 1-2.

The reason which led the author to formulate his opinion is that the verb, hnyy, is in the dual form; he therefore is looking for two subjects only because "a dual form with plural antecedent is less easy to accept"(p. 21) than the opposite, viz. a "plural concords with dual antecedent" (15). That the actual authors of the text were two persons seems to be ascertained by the dual pronoun hmy of l. 9. But, again the same difficulty recurs: the masculine dual hmy of l.9 stands for two women, and the masculine dual hnyy has two women as subjects.

First, as pointed out above (cf. p. 15), there are examples of two subjects with a singular verbal form apparently because the accord is with the first and main subject. Therefore, the same reason could be valid with three subjects and a dual verbal form to indicate that the first two authors only actually are the two main subjects. In the present text, only the first two women actually are the true subjects of the text because they themselves, and not the third one, Naʿmat, are the only ones involved by the divine order to buy the statue (l.9). Consequently, I would consider nʿmt as the little daughter of hnʾtwn.

Secondly, the major difficulty lies in the masculine dual verbal form, hnyy, and the masculine plural verbal form, ʿkrw, having feminine subjects. A.F.L.Beeston discards such a difficulty (p. 21) by stating that "-hw is used as a common-gender form." Graphically speaking, it is true that -hw is both masculine and feminine; in fact, however, they were two different forms if we invoke both Gat and Ḥadr (14), viz. masculine sww and feminine syy; and the same -hw must have been pronounced differently in each case. A.F.L. Beeston could have extended his remark on -hw to include hʾ, which is feminine in l. 12, but masculine in l. 14, the full form being, respectively hyʾ and hwʾ. The difficulty mentioned above is much greater than what is depicted by A.F.L. Beeston who should have also mentioned the following facts: the three women are referred to four times by a masculine pronoun, viz. -hmw (ll. 8, 9 and 12) and hmy (l.9); the verbal form related to those women, hbrrw (l.10) is also masculine. The situation may be described as follows:

the verbal forms and the pronouns are masculine when the three women, their subjects, are treated or appeared as a group of two or three; cf. hnyy, -hmw, hmy, ʿkrw and hbrrw;

they are feminine when the women introduce themselves, viz. when they give their identity cards, either in full (ll. 1-3; bnt/ʾlt and

ʾmh) or in a summary (ll. 6-7 and 18: ʾmh and ʾlt), and also when an individual woman is involved; such is the case of nᶜmgd; cf. bhʾt, stmlʾt and the female statue. Could it be that these women thought of themselves as a mere group belonging to the family circle headed by the husband; thus, the masculine? There were, of course, two cases wherein they could not have forgotten that they were women, viz. when stating their identity cards and when acting alone. Could the preceding fact have anything to do with the well-known feature that for many centuries the word for "wife" is not found in the opening identity cards of many dedicatory inscriptions?

L. 3: ʾmh, plural of ʾmt, the feminine correspondant of masculine ᶜbd, is translated by A.F.L. Beeston "female vassals" (p. 22). Such a fancy translation implying some feudal connotation is unacceptable in SA. (15)

L. 5: ṣlmt is translated "female statuette" (p. 21), but "statuette" (pp. 24, four times, and 25, twice). ṣmlt is a "female statue," as already stated more than half a century ago by C. Conti Rossini (16). The word for "statuette" is ṣlym (RÉS 4674/6) (17). Cf. also above, pp. 21-22, for an important remark.

Ll. 6-7: whb/whmr/---/bᶜmn. As already pointed out above (p. 18), A.F.L. Beeston eliminates the last letter of bᶜmn in his transliteration of the text (p. 22), inattentive to the manifest graphic contrast between bᶜmn and bᶜm which is attested in ll. 11 and 13. Both A.F.L. Beeston and M. Höfner (18) endorse N. Rhodokanakis' interpretation of bᶜmn as a composite preposition. Yet, the verb depending on hmr may be introduced by b when the subject of the depending verb is not the deity itself; e.g. hmr/---/bnqm/ʾḫbšn (Ja 574/3), hmr/---/bnᶜm/ʾlbb/hmshw (Ja 577/18), and hmr/---/btʾwln/hmy/wšᶜbhmy (Ja 578/30-31). For ᶜmn, cf. Ar ᶜamana "to remain, dwell, stay;" 2nd and 4th forms "to enter" (+ direct complement; e.g. ᶜammana ᶜumân); and ᶜamûn "residing, staying, dwelling" (19). The 2nd form explains perfectly well the text: bythmw depends on the verb ᶜmn, and not on wgr, as claimed by A.F.L. Beeston. The translation "he entered their house" is quite simple to understand.

Ll. 7-8: wgr: the Ar root wajara is overwhelmingly connected with the idea of "to swallow some medicine;" 1st and 4th forms "medicamentum (wajûr) in os indidit. V Inglutivit medicamentum. VIII ʾittajara Medicamentum adhibuit, quod immitteretur ori. wajûr (etiam wujûr) Medicamentum, quod in os sive buccam ingeritur. mayjar Instrumentum, e quo medicamentum ori immittitur" (20). wgr may

thus be translated "medicine man" of some kind.

L. 8: śqt was already related to Ar wasaqa by N. Rhodokanakis. For the verb wśq "to make solid" in Ja 538/6 (= Gl 737 = 1099/6), cf. Cahiers de Byrsa, 5 (1955), p. 268. This word is understood as a substantive by P. Boneschi who translates it as "congeriei [annonae]" (21). The original text has no correspondent for "annona," which is made up to give some meaning to the translation of bny/wśq as "aedes [stationis] congeriei." śqt of the present text is a "Verbum" according to M. Höfner (22) in accordance with A.F.L. Beeston's opinion: śqt is a nomen verbi. M. Höfner and N. Rhodokanakis relate wsq to Ar waṯuqa (23). Cf. Ar waṯîqat "acte, contrat, titre" (24); pl. waṯâyiq "pacta firma" (25).

btrm: the nature of the contract is defined by btrm; cf. Ar barama "VIII = VII chez Lane, 2$^{e}$ signification" (26) and VII "to be firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly,soundly, or thoroughly" (27). The new-comer presented Naᶜamgad with a sound contract whereby he would treat her for whatever ailment she was suffering from.

L. 9: yqrʾn, an energetic imperfect, which always has a future meaning, is translated as an ordinary perfect by A.F.L. Beeston, "had instructed" (p. 24). ᶜkrwšʾm (for ᶜkr, cf. above, p. 22): the best parallel is RÉS 3197/3: ᶜkrn/šʾm; the text is unfortunately too fragmentary to be of any help. Cf. Ar ᶜakara "to turn," and ᶜikr "origin" (28),"point de départ, origine" (29).

L. 10: hbrr, cf. Ar barra, 4th form "to consent, assent" (30).-gtzḥ, cf. Ar jazaḥa "ad negotium persequendum ivit" (31).

L. 11: nfq, cf. Ar nafaqa, 1st and 4th forms "dépenser" and nafaqat "argent pour la dépense" (32). Naᶜamgad's willingness of "paying the expenses of her son" brought up in her answer to the divine favor is no doubt inspired by gratitude and seems to imply that the son was already in the care of the god. Now the mother decided to take care of her son's expenditure, beside complying with the god's demand for a female statue. She went (bhʾt of l. 12) to the temple to inform the god of her decision. The deity accepted her (htbhw of l. 14) and,therefore, she had the opportunity of laying down her intention concerning her son's support. The god simply reiterated his former order about a female statue and did apparently not accept her new proposal.

(1) Cf. Arabian Studies, 4 (1978), pp. 21-25.

(2) Cf. H. Gressmann, Altorientalische Texte zum Alte Testament, Berlin, 1926, pp. 467-468.

(3) Cf. Arabian Studies, l.c., p. 21.

(4) Cf. also M. Höfner, Beleg-Wörterbuch zum Corpus inscriptionum semiticarum, pars IV, inscriptiones himyariticas et sabaeas continens (CIH), Vienna, 1980, p. 109.

(5) Cf. some remarks, e.g., in JaMAR, X, p. 45.

(6) Also known as a family name, e.g., in Ja 712/4: dkbsyn; cf. commentary in JaSIMB, p. 199A.

(7) Cf. W. Caskel, Ǧamharat an-Nasab. Das genealogische Werk des Hišām ibn Muḥammad al-Kalbī, II, Leiden, 1966, p. 367B.

(8) Cf. l.c., p. 372B. This work does not list any name with the letter "i" after the first consonant.

(9) Cf. H.A.R. Gibb and J.H. Kramers, Shorter Encyclopaedia of Islam, Leiden, 1961, p. 419A.

(10) Cf. l.c., p. 419B.

(11) Cf. l.c., p. 419B.

(12) Cf. l.c., p. 420A.

(13) A good example is found in NaNAG 11/3-4, where the plural ʾ*awl* "rulers" is apposed to the names of two men, and this plural is further followed by two dual forms, *mqtwyy* (1.5) and *hqnyy* (1.8). A.F.L. Beeston claims to find "a particularly striking example" in "the absolute dual *kdnn* 'two humps' . followed in the next line by the dual demonstrative *hmyt* with plural substantive ʾ*kdnn*" in Ja 574/7 (p. 25, note 3).

-- *kdn* is related to "Ar. *kadin* 'hump of a camel" (cf. his booklet on Warfare in Ancient South Arabian (2nd.-3rd. centuries A.D.), London, 1976, p. 66; for some general remarks on this booklet, cf. Orientalia, 48 [1979], p. 264). But Ar *kadin* means "fleshy, plump (said of man and camel)" as *ki/udnat*; this form is known to Wörterbuch der klassischen arabischen Sprache (I, p. 87B) as a noun with the meaning of "corpulence of men and of the camel's hump." The meaning of "camel's hump," however, is given by H.A. Salmoné, An Advanced Learner's Arabic-English Dictionary, Beirut, 1972, p. 852A. Why did A.F.L. Beeston choose a secondary meaning such as "camel's hump" which had to be applied metaphorically to the text, rather than any other derivative meanings which his apparently limitless imagination would have had no difficulty whatsoever to apply

to the text? It is anybody's guess. The translation of kdn as "ploughed plain" suggested in the edition is maintained; at least, it is not farfetched. --- hmyt is a plural form, not a dual, as stated by A.F.L. Beeston. It is the scriptio plena of hmt which is:

a plural masculine (e.g., kl/hmt/ʾwrhn of Ja 564/15);

a plural feminine (e.g., [bn/s]bʾt/wtqdmt/thmt/šwᶜ of Ja 21C7/25); and

a dual feminine (e.g., bhmt/šᶜbynhn of Ja 643/22).

(14) Cf. JaCMYE, p. 187.

(15) Cf. JaSLEB, pp. 427B and 444A, respectively. Ch. Robin erroneously translates ʾdm, which serves as plural to ᶜbd, as "clients" (cf. StHFMH, p. 265). Beside the remark against A.F.L. Beeston's translation of ʾmh, add that none of the meanings of the French substantive fits SA ᶜbd or ʾdm.

(16) Cf. Chrestomathia arabica meridionalis epigraphica, Rome, 1931, p. 244B.

(17) Cf. already JaMAR, IX, p. 62, for some remarks on the same subject.

(18) Cf. Beleg-Wörterbuch..., p. 109. (19) Cf. LaAEL, p. 2160.

(20) Cf. G.W. Freytag, Lexicon arabico-latinum, IV, p. 439.

(21) Cf. RSO, 34 (1959), p. 29 and note 5.

(22) Cf. Beleg-Wörterbuch..., p. 52. (23) Cf. WZKM, 43 (1936), p. 213, note 4.

(24) Cf. DoSDA, II, p. 780A. (25) Cf. G.W. Freytag, l.c., p. 435B.

(26) Cf. DoSDA, I, p. 77B. (27) Cf. LaAEL, p. 195A.

(28) Cf. l.c., p. 2120A.

(29) Cf. al-Farâʾid arabe-français, Beyrouth, 1971, p. 515A.

(30) Cf. LaAEL, p. 176A. (31) Cf. G.W. Freytag, l.c., I, p. 273B.

(32) Cf. DoSDA, II, p. 704B, and also M. Beaussier, Dictionnaire pratique arabe-français, Alger, 1958, pp. 993B-994A.

# Some inscribed antiquities of the Yemen Museum of Ṣanᶜâ'.

The present study (1) is devoted to several inscribed antiquities actually located in the National Museum of Ṣanᶜâ', commonly referred to as the Yemen Museum. Each selected inscription has its own particular importance, and the collection presented below gives some idea of the richess of the Museum which has already been illustrated by the publications of P.M. Costa and also by W. Radt's catalog. During my earlier visits to Ṣanᶜâ', I had attempted to continue the work begun in Mârib in 1951-1952 on the two bronze statues unearthed during the excavations conducted by the American Foundation for the Study of Man in the peristyle of the Maḥram Bilqîs. My efforts, however, had not been very successful until those statues had been chemically cleaned up.

A - The two inscribed bronze statues from Mârib (2).

The most famous of those two bronze statues is that of Maᶜadkarib, YM 262; the other, YM 263, represents a young man (3).

The chemical cleaning of the two statues took place in the Museum itself during the month of August of 1980 and made it possible to decipher the three inscriptions definitely. My reading of these inscriptions done during the Mârib campaign is hereby completed and, when necessary, corrected.

The uneven surface made of so many tiny bumps makes impossible the pencil rubbings of most of the letters, and photographs would also distort many letters because of the constant curving of the surface. The two facsimiles (cf. pl. 1-2), although respecting the letter forms as much as possible, are only aimed at giving a general idea of the layout of the inscriptions. Furthermore, the study of both the artistic aspect of the two statues and of the particular technique of the engraving of the letters is left to true specialists.

As explained below, the two boustrophedon texts belong to the late boustrophedon period according to their palaeography. The Maᶜadkarib statue belongs to a transition period and the other statue to the following period, viz. according to the long chronology (4), about the 7th-6th century B.C. (as I have already suggested in 1957) (5), and the 6th century B.C., respectively.

I - The bronze statue of Maʿadkarib: Ja 400 = YM 262.

The bronze statue of Maʿadkarib was found "lying on its left side at the base of a pillar" (6), viz. the third pillar (counting from the enclosure wall) of the long western colonnade (7) and 1 meter deep (8); it has already formed the subject of an extensive literary production, and its photograph has already become one of the most frequently reproduced (9).

Some details on the statue.

Actual height: 94 cm; shoulders width: 25.5 cm.

Circumference: headband (bottom): 45.8 cm; neck: 20.8 (top) and 21.8 (bottom) cm; bust: 41.3 cm; belt: 38.7 cm; hips: 44 cm; arm (center): 16 cm; forearms: 14 (elbow) and 11 (wrist) cm; upper thigh (immediately below the skirt): 24.5 (left leg) and 25.2 (right leg) cm; calves: 21 (both legs) cm; ankels: 14.2 (left leg) and 13.9 (right leg)cm.

Soles: width: 6.6 cm; length: 14.2 (left foot) and 14.5 (right foot) cm.

Belt: width: 3 (on the right) and 2.8 (on the left) cm.

Dagger: 11.1 x 1.5 (top of the handle), 2.1 (top of the sheath), and 2 (bottom of the sheath) cm.

The cleaning process revealed not only a sixteen-line text but also clearer details on the animal skin borne as a cape, and the hair style of the individual.

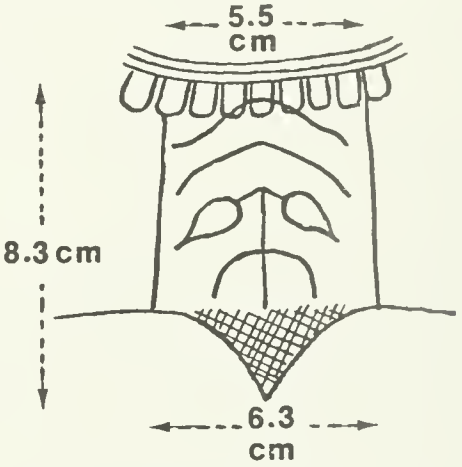
1) The animal skin is that of a leopard or of a large quadruped animal with a spotted hide, if one judges from the numerous dots visible on the four human-like paws.

2) The head does not seem to be covered by a cap (10) or a helmet, but instead shows a sophisticated hair style (11). The thick hair is parted into two finely knitted, concentric braids "converging to a point at the crown of the head" (12) and held together by a headband. Below the headband, the tail ends of the braids are cleanely cut perpendicularly to their length and, seen from below, they present a triple row of circular knobs. Furthermore, the groves dividing the braids on the top of the head are precisely in the line of those of either side of the headband, and there is no visible difference in the level of the groves on either side of the headband. Those groves thus belong to a single entity, the whole hair-apparatus, which could hardly be a cap or a helmet because it would be too thick. That entity, in my opinion, is the hair itself and all the more so because the beard is also represented by circular knobs, and the diameter of each of them is

about 2/3 of that of the tail ends of the hair.

The headband, from 0.6 to 0.8 cm, is composed of two long, parallel elements tighly put together. Above the center of the right temple, the headband has a fold, 0.5 cm thick, which was hollowed longitudinally, viz. aslant to the ground. The hole, which is now filled, had a diameter of about 0.7 or 0.8 cm and was destined to receive some fancy decoration.

What CoPIA calls "a torque-like ornament around the neck" (p. 52) is puzzling. It can hardly be called a torque because it does not go "around the neck." Here is my sketch of the nape of the neck and the upper back between the scapulae; the lines represent incisions. Were it not for the complex in the lower half, I would suggest that the lines actually depict the edges of the skin creases. Also puzzling is the real meaning of the checkered design on the upper back.




In the center of the back of the statue, two aslant flaps are appended to the belt, which is 3 cm wide there. The vertical length of the flaps is 3.8 cm; the width of the right flap is 1.2 cm, and that of the left one 1.4 cm. The distance between them at the belt is 1.8 cm, and the longest distance between their lower extremities is 6 cm.

Noteworthy also is the presence of an amulet (1.6 x 1.2 cm) attached to the inside of the left arm by a rope the extremities of which are tied together on the outside of the limb. The right arm has no ornamentation.

The fingers of each hand are closed with the thumb resting upon them. The vertical axis of the right fist is hollowed, and the diameter of the hole is 1 (top) and 1.1 (bottom) cm. The medium of the left hand wears a ring the diameter of which is 2.4 cm and the height 1.5 cm. In the center of the ring there is a protuberance (probably representing a precious or semi-precious stone) of 1 x 0.7 cm, and 0.4 cm thick.

3) The two inscriptions, Ja 400 A and B, are engraved in double tracing. Other texts of the Yemen Museum also are in double tracing, viz. Ja 2957, 2958 a, 2959, and 2960, text a, and the left staff of s, the initial letter of text p.

Text A: m$^{c}$d krb Ma$^{c}$adkarib.

The two equal halves of the name are engraved on both sides of the crossing of

the skin forepaws on the upper chest of the man.

Right half: 3.7 x 2.4 (m), 1 (ᶜ) and 2.6 (d) cm; left half: 4 (top)and 3.7 (bottom) x 2.6 (k and r) and 2.35 (b) cm.

Text B is composed of 16 lines.

Ll. 1-3 are engraved between the chest and the belt; l.1: 11.1x 2.1 cm; l. 2: 12 x 2.1 cm; l.3: 11 x 2 (right) and 1.5 (left) cm.

L.4 is found on the belt itself; 13.1 x 2.4 cm.

Ll. 5-15 are on the skirt below the belt; l.15: 26 x 1.9 cm.

L.16 is immediately below the skirt and on the outside of the right thigh; 3.1 x 2.1 cm.

The left side of the statue on, above and below the belt is rather badly damaged, and one letter of the three lines 3-5 was equally damaged in the process.

The extreme right letter of l.3 has disappeared completely. However, because the family name is complete in l.8, the loss of the letter is very minimal.The same letter of l.4, the upper half of which disappeared almost completely, remains certain because of the phrasaeology of the text. The third letter of l.5 is very badly mutilated; there only remains about 2/3 of the circumference,and a great deal of the right half of the circle is destroyed. The diameter of the damaged letter compared with that of all w's and ᶜ's of the text indicates the letter to be w. Here follows the height of all w's and ᶜ's of the text:

w: ll.6 and 11: 0.7, 0.7 and 0.8 cm; l.7: 0.9 (four times) and 0.8 cm; ll.8 and 9: 0.9 cm; l.12: 0.8, 1.1, 0.8 and 0.7 cm; l.13: 0.8 (twice) cm; l.14: 0.9 and 0.8 cm; l.15: 0.8 and 0.7 cm.

ᶜ: ll. 1 and 10: 1 cm; ll.2, 11, 13 and 14: 0.7 cm; l.6: 0.7 and 0.5 cm; l.7: 0.8 and 0.7 cm; l.8: 0.65 cm; l.15: 0.8 cm.

The height of the 3rd letter of l.5 is 0.9 cm.

A: mᶜd krb ←

B: 1 ᶜmʾns/bn lḥ ←

2 yᶜ tt/bn/kš →

3 [h]t/hqny ʾl ←

4 mqh/ʾsn/ddhbᶠnᵀ →

5 rbᶠw/šlttn ʾsdn/ʾly ←

6 dhbn/wbnhw/ḥmᶜtt/wmᶜdkrb →

7 wʾwsʿtt/wlḫyʿtt/wʾw ←
8 sm/bny/kšht/wʿmkrb/k →
9 br/ʾqynm/dmrḥbm/wd ←
10 mrydʿ bn kbr →
11 ḫll/whwfʿtt/bn/šrshmw ←
12 wbythw/yfʿn/wkl/qnhmw/d →
13 b/ʾdnt/wsr nšqm/bʿttr/wʾ ←
14 lmqh/wdtḥmym/wdtbʿdnm →
15 wdtblśm/wbydʿbl/byn/mlk ←
16 sbʾ →

A: Maʿadkarib.

B 1 ʿAmmʾanas, son of Laḥ-
2 ayʿatat, descendant of [the family] Kawš-
3 [ha]t, has dedicated to ʾIl-
4 umquh this man in bronze
5 in addition to the three soldiers in
6 bronze, and his sons Ḥammʿatat and Maʿadkarib
7 and ʾAwwasʿatat and Laḥayʿatat and ʾAw-
8 sum, descendants of Kawšhat, and ʿAmmkarib, lead-
9 er of ʾAqyânum of Marḥabum, and Da-
10 maryadaʿ of the leader of
11 Ḫalîl, and Hawfʿatat, descendant of Šarashumû,
12 and his house Yafaʿân and all their property, which
13 [are] in ʾAdanat and the wâdî-valley of Našqum. By ʿAttar and ʾI-
14 lumquh and Dât-Ḥimyâm and Dât-Baʿdanum
15 and Dât-Balśam and by Yadʿubil Bayyin, king of
16 Sabaʾ.

The text mentions the dedication to the lunar god ʾIlumquh not only of the bronze statue of Maʿadkarib, but also of three other bronze statues, of the five sons of the dedicator, of three other men, and finally of the dedicator's house and property located in both ʾAdanat (the great wâdî Dânah in Mârib) and the wâdî-side valley of Našqum (presently al-Bayḍâ in al-Jawf). The three other men listed immediately after the author's five sons are not presented as having any blood relationship with the author. Yet, they are in some way under his authority; otherwise, they could not have been dedicated by the author. They

may thus be considered as the latter's sons-in-law.

The text is characterized by the four following features.

a) The defective writing of the two nouns bn (l.6) and gn (l.12) instead of bny and gny, beside the full form bny (l.8). The missing letter y could have been forgotten by haplography with the following h of either hw or hmw. But, two cases of haplography would be hard to accept in the same text and all the more so because the hypothesis cannot be applied to the text of the other statue where hm instead of hmy (l.4) is followed by the word divider.

b) The mention of two new names, viz. Dât-Balsam of the solar goddess, and Yadᶜubil, a king of Saba'.

c) The double tracing is not carried out throughout the text. Two letters, ᶜ and d of mᶜdkrb (l.6), are in single tracing. These letters, which had most probably been forgotten, were added after the engraving of at least the letter k.

d) The central section of both 1) n and 2) the upper half of ' is generally aslant, but is also traced horizontally. normal (e.g., l.1), but in ll. 8, 12 (twice) and 13 (nšgm). normal (e.g., l.1), but in ll. 5 (twice) and 16. The two features are mixed up in  of l.7 (twice): the upper and lower strokes of the central element are horizontal and aslant, respectively.

3) The shaft of y is an elongated isosceles triangle in ll. 2, 3, 5, 10, 14 15 (twice). But the elongated rectangle  is also well attested in ll. 7, 8, 9 and 12 (twice).

4) The letter d is represented by two types: : the tracing of the vertical is complete in l.10 as well as in text A; : the tracing of the same vertical staff is interrupted at the intersection of the appendix ; cf. ll. 5, 14 and 15. The letter, which was forgotten in l.6, may belong to either one of the two tracings.

5) The left extremity of the appendix of l is vertical, in l.5 ('ly), 11 (2nd l of hll), 12 and 15 (blśm and ydᶜbl); but it is aslant more often, ; cf. ll. 1, 3, 5 (šlttn), 7, 11 (1st l of hll), 14 and 15 (mlk).

6) In the normal form of k, the two lower vertical staffs are well separated from each other,  (e.g. l.2 and in A), but the two staffs are joined together, , in l.6.

7) The letter b follows the same pattern as the letter k.  is found in ll.1,

2, 4, 5, 6 (mᶜdkrb), 14, 15 (four times), 16 and also in A. But is also found in 1.6 (dhb), 8 (twice), 9 (mrḫbm), 10 (bn), 12 and 13 (db).

The following letters are most probably incomplete or unsuccessful tracings:

of 1.12 (byt) and 13 (bᶜṯtr); of 1.9 (kbr);

of 1.10 (kbr); and of 1.11 (bn).

8) The extremities of the two shafts of t are either horizontal (1.5: šlṯt) or aslant (ll. 13 and 15). But, these two features may be combined in seven different patterns: of 1.14;

of 1.3;  of 1.7 (ʾwsᶜṯt);

 of ll. 12 (byt) and 14 (dtbᶜdnm);

 of ll.2, 7 (lḥyᶜṯt) and 8 (kšht);

of ll.6 (ḥmᶜṯt) and 13 (ʾdnt); and of 1.11.

Furthermore, the four shafts of the letter t are of equal length (ll.6, 12 in dtbᶜdnm, and 15 in dt), but they are more often unequal in length (e.g., ll.2, 3 in kšht, etc.)

There can hardly be any doubt that the engraver was a very capable worker; otherwise, he would never have been chosen for the job on such beautiful a statue. The result of the worker's talent is remarquable. Although imperfections cannot be denied, most of them may safely be ascribed to a great measure to the difficulty of the task. The variety of letterings, however, such as those described above, must point out to a transition period in the evolution of the alphabet.

L.1: ᶜmʾns, e.g., Ja 2905 c/1.

Ll. 2-3: kš[h]t (also in 1.8): qtl+ht nominal formation, e.g., as ᶜqht of RÉS 2633/3. Note the coincidence of ᶜmʾns/wbny/kšḥt of RÉS 4669/4, ḥ instead of h; the text is centuries later. Cf. Ar kâšа (o) "to be frightened and to tremble." The same root also appears in the Qat family name hkš of RÉS 3902, no. 38.

L.4: dhb: I have always maintained and defended the translation of this word as "bronze" (cf., e.g. the commentary on Ja 558/2 in JaSIMB, p. 25A). In spite of all epigraphical evidence, W.W. Müller and J. Ryckmans still translate it as "Gold" and 'en or'," respectively (13). Contrarily, Ch. Robin translates it as "bronze" with the following commentary: "Voir Robin-al-Ḥadara 2,5, commentaire, à paraître" (14).

Ll. 4-5: the opposition between the statue itself of mᶜdkrb being described as ʾs "man" (1.4), and ʾsd "soldier," the word used for the three other statues,

indicates that m$^{c}$dkrb was a civilian. Therefore, the spotted skin was not necessarily the emblem of some civilian authority because Ma$^{c}$adkarib is not given as a chieftain or something similar. It could easily have been a mere piece of clothing usually worn by Ma$^{c}$adkarib.

L.5: rbw, cf. Ar rabâ (o) "to increase, augment," and rab$^{an}$ "an excess, an addition."

L.15: blśm, cf. Ar balsam "balsam, balm," and balasân "balsam, balm; balsam tree." It is the first time that a divine name is composed of such a name. - Last, but not least, the name of the new mlk/sb$^{\flat}$ is yd$^{c}$bl. The letter b is beyond any doubt: the letter could not have been engraved any clearer and shows no attempt whatsoever of correction. The name of the reigning king being the human name best known and most respected by the population, no error of engraving can be contemplated unless absolutely necessary. Furthermore, the interpretation of any name must be based on epigraphical evidence and the dissection of the name be minimal. The existence of the clan name yd$^{c}$b of the two Ḥasaean texts RÉS 4685/5-6 and Cornwall 2 suggests referring the new name to the yqtl+l form, -l being $^{\flat}$l with the aphaeresis of the initial $^{\flat}$, as in khnl "Kahînil" of Istanbul 7630/2 (15). The preceding interpretation of the name is to be preferred to any other which would necessarily dissect the name into three sections, instead of two.

II - YM inscriptions mentioned on p. 31.

Ja 2957: "a tripod jar decorated with curved line between two lines" (YM card). - YM 299 (cf. CoPIA, p. 47, no. 98); cf. plate 3.

Height: 12.5 cm; diameter: 8 cm. - Inscription: 6.3 x 1.3 cm.

qdrn/rḥb Qadrân [of the family] Râḥib.

qdrn is a family name, e.g., in CIH 493/2; cf. also the gentilice qdryn "the Qadarite" in G. Ryckmans in RSO, 32 (1957), p. 561. - rḥb, Ja 2754 r; also the name of a Qat city (Ja 2357/2), of a Ḥaḍr person (Ja 2492 d) and of a Min person (e.g., Ja 2322 a/2).

Ja 2958: a small shallow bronze bull head; right ear broken off; from Yarim;"obtained by Ahmed Naji Sari" (YM card). - YM 1051 (cf. CoPIA, pp. 29-30, no. 38); cf. plate 3.

Width: 2.8 (at the eyes) and 5.7 (at the horns) cm; height at the horns: 3.7 cm; thickness of the bronze: 0.3 cm. - Letter height: 0.6 cm; distance between the lines: practically nil.

| | | | |
|---|---|---|---|
| a | lḥyᶜtt | 1 | Laḥayᶜatat, |
| | dsddm/h | 2 | he of (the clan) Sadâdum, has |
| | qny/dt | 3 | dedicated to Dât. |
| b | gym | | Gawyum. |

a - lḥyᶜtt, very well-known name; e.g., Ja 400 B/7 and 2867/1. - sddm, personal name in RÉS 4610 B II (for I, cf. JaSIMB, p. 161A, commentary on Ja 655/20). - The name od the sun goddess is left incomplete.

b - Below ny of hqny, three letters in single tracing which looks like a signature: gym. Cf. the proper name gymn in RÉS 2633/3. The two names could be related to the root gwy; cf. Ar jawiya "to be affected with ardor, violence of amorous desire" (cf. LaAEL, p. 491C). The nominal form qtl+mn is well known; cf., e.g., hrdmn in Gl 1442/2.

Ja 2959: "Bronze; Situla, with flat base and concave body terminating in a flared rolled rim. Part of the handle is preserved, with one loose fragment. Incised decorations cover the body of the vessel - horizontal lines, cross hatching and vertical panels. Two monograms under the rim. From Ma'in (Jawf). Bought by Hadi Shalaq" (YM card). - YM 1572 ; cf. plate 3.

Height: 18.2 cm; diameter of the rim and base: 10 cm. Cf. p. 73.

a: 2.1 x 1 cm. ʾbrm ʾAbrum.

Cf. the family name ʾbr in RÉS 4595 B (cf. JaSIMB, p. 125, commentary on Ja 626/2), and ʾbry on the monogram of Ja 2964 = Gl 1562 (cf. H. Tschinkowitz, Kleine Fragmente (I. Teil), Vienne, 1969, p. 21); cf. plate 7.

| Left monogram | Right monogram | |
|---|---|---|
| yḥᶜn/šbm/ʾbry | | Yuḥᶜîm. Šabam. ʾAbray. |

The editor identified all the letters but refrained from suggesting any name because of the alledged possibility of finding an upside-down ṣ. The letter r occupies the same place and has the same position as in ʾbrm of the preceding text (cf. also Ja 2960 k; see below). There was no reason for engraving ṣ upside down had it been the right letter. But, once r engraved, there was hardly room enough to accommodate the cercle of y. It seems better to consider ʾbry and yḥᶜn as family names. - šbm, as in the edition. The squeeze did not pick up the lower extremity of the left staff of b, of m and of the following word divider; e.g., Ḥaḍr Ja 2494 c. - yḥᶜn, cf., e.g., JaSIMB, p. 415 A.

b: 2.4 x 1.1 cm. ʾbmᶜz ʾAbmuᶜazz.

m$^{c}$z listed by G.L. Harding, An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971, p. 554, in Ja 2102 c must be deleted; this number was replaced by Ja 2580 k and l (cf. JaMAR, IV, p. 150).

Ja 2960: "Alabaster. Rectangular block with a raised plain band around the edge. Two sides have been chipped off and there are a number of graffiti inscriptions on it in Himyaritic and Arabic. Date of acquisition: 7.4.1976. Gift of Naji Yahya Muthana al-Shari" (YM card). - YM 1285; cf. plates 4-6.

Length: 49 cm; width: 35.5 cm; thickness: 8 cm. Four of the numbers engraved on the block, a-d, are found on the upper surface of the anterior rim; and all the others, e-ac, on the central depressed area.

a: toward the right extremity of the anterior rim; in double tracing; very much effaced; 4.2 x 1.4 cm.

/rḥm Raḥîm.

E.g., Ja 2820 c; also name of a Sab deity (cf. A. Jamme, "Le panthéon sud-arabe préislamique d'après les sources épigraphiques," in Le Muséon, 60 [1947], pp. 134-135).

b: immediately to the left of the preceding name; 5.9 x 1.5 (r) and 0.85 (b) cm.

rmn/dkrbt Râmân, he of (the family) Karbat.

rmn: cf., e.g., JaSIMB, p. 415B; also the name of a deity mentioned in CIH 140 (cf. my paper on "Le panthéon...," pp. 143-144). - krbt, feminine name, e.g., in CIH 544/1. The lower half of both d and k is effaced.

c: 16 cm to the left of the preceding text; 10.4 x 1.2 (right) and 1.5 (left) cm.

wdmḥm$^{r}$d/d$^{1}$$^{\flat}$brt/l Waddmaḥmûd, he of (the family) $^{\flat}$Abrat. L.

wdmḥmd: new nominal formation involving wd; for mḥmd, cf. CIH 420/1, and mḥmdm in JaSIMB, p. 409B. - $^{\flat}$brt, cf., e.g., $^{\flat}$brm of Ja 2959A (see above). - At the end, an isolated l.

d: below and to the left of the preceding text; 6.2 x 1 (right) and 1.2 (left) cm.

mwhb$^{\flat}$l/gb$_{1}$$^{\flat}$y$_{1}$[n] Mawhab$^{\flat}$il, [the] Gaba$^{\flat}$ite.

mwhb$^{\flat}$l, cf. mwhb$^{\flat}$ln of Ja 1817/1. - gb$^{\flat}$y[n], cf. the Min clan name, e.g., in RÉS 2771/2.

e : a monogram in the lower right corner of the depressed area; 1.3 x 1.6 cm.

$^{\flat}$ṭl $^{\flat}$Aṭal.

The bottom of ṭ is open; cf. Saf $^{\flat}$ṭlt, e.g., in WH 859.

f: below and to the left of the preceding monogram; l.1: 1.6 x 1 cm; l.2: 1.9 x 0.7 cm; l.3: 2.7 x 0.7 (right) and 1 (left) cm. This text is immediately to the

right of text a on the rim.

| | | |
|---|---|---|
| yᶜmr | 1 | Yuᶜamir, |
| mqtwy | 2 | high official of |
| ʾbcr | 3 | ʾAbcar. |

yᶜmr, e.g., Ja 2774 bj. - mqtwy, cf. JaSIH, p. 441A. - ʾbcr, cf., e.g., bcrm, the name of a camel (Ja 1017 e), of a clan (Ja 2907 d/2) and of a temple (e.g., CIH 522/3).

g: perpendicular to, and to the left of, the preceding text, there is the representation of a dancing girl which may be paralleled with the Saf designs with the two following main differences; viz. the lower half of the body is here viewed laterally while the rest is shown frontally, and the object held by the girl is a twig with leaves attached to it. The toes of both feet were damaged by the engraving of the last letters of ll. 2 and 3. To the right of the girl's legs, her name is engraved.

ᶜlm ᶜÂlim. Cf., e.g., JaMAR, IV, p. 173B.

h: to the right of the preceding name and to the left of text f/1, an almost vertical text making a strong curve; 3.1 x 0.8 (m), 1.7 (ʾ), and 1.2 (b) cm.

mʾb Maʾubb. - Cf. Ar ʾabba "to desire."

i: above and to the right of the preceding text; 2.8 x 0.6 (ᶜ) and 2.8 (z) cm.

/ᶜz ᶜAzz.

The personal name ᶜz is reported in Ḥâʾil 62 by F.V. Winnett (cf. F.V. Winnett and W.L. Reed, in Berytus, 22 [1973], p. 71) who claims that, in 17 texts of his Ḥâʾil collection, "bn is omitted before the name of the father" (p. 65, commentary on Ḥâʾil 5). The author's interpretation of four of them, Ḥâʾil 13 and 24-26, does not even allude to such a feature; the filiation in Ḥâʾil 116 is even expressed by the word bn, and the feature referred to by the author is necessitated only by his kind of interpretation. The word ᶜz in Ḥâʾil 62 means "[who] was powerful." The name is well known in Saf; e.g., JaS 21.

j: above and to the left of the preceding name, there is an isolated m, probably the initial of a personal name; 0.8 x 1 cm.

k: below and to the left of the preceding letter; 1.9 x 1.5 cm.

hrt Haratt.

rt is known in Liḥ (JaL 59 h/2), and Saf (e.g., JaS 160 a). The last two letters make a monogram, and the position of r is the same as in Ja 2959 a and 2964 (see above).

l: below and to the left of the preceding name; 2.4 x 1.8 (ʾ) and 1.3 (s) cm.

ʾws ʾAwwas.

Cf. in Sab (e.g., Ja 2776 z) and Qat (e.g., Ja 2001/2) and Min (e.g., TaAM 10/1).

m: below and to the left of the preceding name; 4.7 x 1.7 cm.

hršt Ḥaršat. - Cf. hrš, the name of a passeway in Min RÉS 3021/2.

n: a boustrophedon text to the left of the preceding name; l.1: 2.8 x 1.3 (d) and 1.7 (q) cm; l.2: 1.6 x 1 cm.

mlt → 2 lum.

ʿq d b ← 1 ʿAqq, he of (the family) Bat-

ʿq, in Saf, e.g., WH 3385. WH 3152 reads as follows: lʿqb nh "By ʿÂqib. He journeyed vehemently;" for nh, cf. JaS 87 B. - btlm: the names btl and btyl are known in Mukérâs; cf. also btl in Saf, e.g., JaS 26.

o: above and to the left of the preceding; 3.5 x 3 cm (the whole group); the letters of the personal name flank the central monogram.

ʾ dw h 1 ʾA- he of (the b-
fI family)

d m r 2 da- Waflum r.

ʾhdr, Ja 818/4. - wflm, cf. Ar wafala "to peel, skin."

p: below and to the left of the preceding text; 7 x 1.8 (s) and 2.2 (h) cm.

sʿdʾbh Saʿadʾabhu.

For this nominal derivation, cf. the qtl+t+ʾb+h formation in ʾmt/ʾbh of CIH 533/1; cf. also sʿdʾb of Ja 2661 f.

q: above the beginning of the preceding name; 1.8 x 1.3 cm.

ʿlt ʿAlit. - Cf. Ar ʿalit "firm, constant in fight."

r: above and slightly to the right of the preceding name; the name is flanked on both sight by t; 3.7 x 1.1 cm.

t bṣm t T. Baṣṣum. T.

The name bṣ is found in the country of Mukérâs; cf. also Saf CIS 1037.

s: above and to the right of the preceding number, a text composed of a name flanked on both sides by a vertical line and, above it, a wasm in the form of the letter y engraved on its right side; 3.2 x 1.3 cm; wasm: 1.5 x 0.5 cm.

wasm

/ n ym/ Nâyim.

Cf. Ja 2599 f/2 and commentary in JaMAR, IV, p. 34.

t: immediately above the preceding name; 6 x 1.2 cm, but 1.6 cm in r.

nmwm/hršt Namwum (of the family) Haršat.

nmwm, cf. nmw as a personal name in Min Ja 2237 a, and the verb "to increase" in Ja 702/1. - hršt, cf. the personal name in text m.

u: above and to the right of the preceding text; 2.4 x 1.1 cm.

rhy/ Rahay. - Cf. the family name in RÉS 2733 k.

v: above, to the right of, and aslant to, the preceding name; 12 x 1.5 cm.

ʾltwb/bẓbym ʾIltawb, son of Ẓabîyum.

ʾltwb, e.g., Qat Ja 890 ak/1. - b: abbreviation of bn "son of;" e.g., RÉS 4926 /1. - ẓbym, cf., e.g., JaSIMB, p. 408A.

w: above, to the right of, and parallel to, the preceding text; 3.7 x 1.2 (h) and 1.8 (m) cm.

hnʾm Haniʾum. - E.g., CIH 6/2 and a feminine name in Ja 694/7.

x: above and aslant to the preceding name, another name making a curve; 3 x 2 cm.

/ʿlh ʿÂlih.

Cf. Tham Hu 437 and Saf, e.g., JaS 129 e; the name ʿlhn is well known in SA;cf., e.g., JaSIMB, p. 410B.

y: above the preceding name; 3.6 x 2 (s) and 1.7 (m) cm.

sʿdm Saʿadum. - Cf., e.g., JaSIMB, p. 410B.

z: a monogram to the left of the preceding name, and above and to the right of the end of text v;1.8 x 2.5 cm.

nʿmn Naʿmân.

Cf. Ḥaḍr Serjeant-Hūd 6,Qat (e.g., Ja 2454 b) and Sab (e.g., RÉS 2676/2).

aa: a monogram above text t, and to the left of text z, and above and to the left of text v; 2.3 x 4.7 cm.

bdḥ Bâdiḥ.

The central letter cannot be read either r or š because of the straight central staff, and the roots ḥbd and bḥd do not exist in Ar. Cf. bdḥn in Ja 2736 b and commentary in JaMAR, IV, p. 69: "cf., e.g., Saf bdḥ in Ox 58."

ab: to the left of the preceding monogram; 4 x 1.7 (m) cm.

yrmġ Yurmaġ.

Cf. the Saf personal name rmġn in CIS 2154 in my Safaitic Notes, Washington, 1970, p. 28, note 22.

ac: below and to the left of the preceding name, and above text r; 5.8 x 2.1 (q), 1.3 (š) and 1.5 (b and m) cm.

ʿqšbm ʿAqašbum.

The form of the 3rd letter is too clearly written to be read r; cf. ʿqrbm. ʿqšbm is the first example of the ʿ+qtl+m nominal derivation with ʿ = ʿttr; three examples of the ʿ+qtl formation are known; e.g. ʿlbq of Ja 2893/1 (cf. StHFMH, p. 96 and tracing on p. 111).

III - The second bronze statue: Ja 401 = YM 263 (16).

The second inscribed bronze statue found during the excavations, at 60 cm below the sand level and east of the drain in the eastern half of the peristyle(17), represents a yound man.

Short description of the statue.

Actual lentgh: 43.5 cm.

Right arm : there is a bracelet 1 cm high under the arm pit.

Measurements around the shoulders: 43.5 cm; the best: 24.5 cm; and the belt: 23.5 cm.

The face is beardless; the head seems to have some kind of cap decorated with small half-spheric balls slightly bigger than the nipples which have the following measurements: left: 0.6 x 0.2 cm, and right: 0.5 x 0.15 cm.

Dagger: length above the belt: 2.5 (right) and 1.9 (left) cm; width at the upper extremity of the handle: 0.8 cm; decoration of the handle: next to the upper extremity, and parallel to it, two dots and, below them, a vertical series of seven dots on the longitudinal axis of the handle.

The pendant is hanging down from a solid rope of some kind, the thickness of which is 0.3 cm, and is composed of two elements. The upper element, 0.75 x 0.6 cm, is decorated by the double symbol of ʾIlumquh, viz. a d with three short horizontal lines and, to its right, a short vertical line. The lower element consists of a circular object (1.2 x 1.1 cm) at the bottom of which a small tongue is appended (0.5 on the top and 0.4 at the bottom x 0.7 cm). On the circular object, there is a checkered design composed of five lines aslant to the right and six in the opposite direction.

The letters are very irregularly traced: e.g., the last six signs of 1.1 have a height of 1.25, 1, 1.25, 1.4, 1.45 and 1.4, respectively; the letters of 1.5 are 0.6-0.7 cm high, but the initial d and the letter d are respectively 0.9 and 1 cm high; the letters of ʾlmqh in 1.10 are 1.3, 1.2, 1.7, 1.1 and 1.1 cm high, respectively.

The symbol of ʾlmqh, which isolates ʾlm at the end of 1.2, is an

undulated double-tracing design with three short lines perpendicular to the frame; height: 2.9 cm, and width: 0.3 cm at the top while the bottom narrows down to a point. The second element of the symbol is a straight line, 1.2 cm long, located immediately to the left of the lower half of the main design.

1 ← hlkʾmr/wmytʿ/hllynhn/
2 → b[n]⌊y/⌋šrshmw[/]hqnyy[/]ʾlm
3 ← qh/bʿl⌈/⌉⌊ʾ⌋wm/mtl⌈n⌉h⌈n⌉
4 → ddhbn⌈/⌉[lb]⌈n⌉yhm/zy
5 ← dʾl/wkrbʿtt/bdt
6 → hwfyhmy/ʾlmqh[/]w
7 ← dt/tnbʾhw/
8 → wyhwfynh
9 ← my/bʿttr/
10 → wʾlmqh

1 Halakʾamar and Muyatiʿ, the two Halîlites,
2 des[cend]ants of [the clan] Šarashumû, have dedicated to ʾIlum-
3 quh, master of ʿAwwâm, these two images
4 in bronze [for] their two [s]ons, Zayid-
5 ʾil and Karibʿatat, because
6 ʾIlumquh has saved them both, and
7 which he had promised to Him.
8 And may He save them both.
9 By ʿAttar
10 and ʾIlumquh.

The only difficulty from an epigraphical view point is the center of 1.4. The length between the left edge of the lower staff of b and the right edge of the following word divider of ddhbn/ measures 0.85 cm; that from the right edge of the same word divider to both the center and the bottom of the left edge of the following bronze section is 0.9 and 1.1 cm, respectively. Yet, no letter is there to be seen. Originally, the bottom end of the pendant was reaching such a low point that no letter could be engraved without being encroached upon. The bronze was too stiff to be bent enough to fit the upper part, as indicated by the two sections of mtl.

Two remarks are needed from a palaeographical view point.

a - The letter d, which appears four times, is drawn in such a way that only one

central horizontal stroke is represented: |𐩣|.

b - The central stroke of n, of the upper half of ʾ, and of the lower half of h, is constantly aslant.

The authors of the text are Halakʾamar and his wife Fuyatiʿ, the two Halîlite persons and descendants of the old and well-known clan Šarashumû. They dedicate to their favored god ʾIlumquh the two bronze images of their two sons Zayidʾil and Karibʿatat in gratitude because the god saved these two in the past, and that prompted the parents to promise their statues to the god.

From a grammatical view point, one should note the defective writing of the personal pronoun hm of 1.4, instead of the normal dual form hmy in ll. 6 and 8-9; cf. the two defective writings of Ja 400 B, above, p. 34.

The double symbol to the right of 1.1 and down to the bottom of 1.2 is not represented in either the transliteration or the translation of the text because it was impossible to put it in its right place. The same remark is also valid for the whole pendant. The same symbol with its two elements in reverse position is also found in the upper element of the pendant.

Finally, the identity card of the first author of the text is found engraved on the throat of the alabaster antiquity, Ja 2953 = YM 187 (cf. plate 2), which is composed of a head and a rather long neck; the head unfortunately is badly damaged. Total height: 23 cm; width: 14 cm; thickness: 10 cm; boustrophedon text: 1.1: 9 x 2.1 cm; distance between the lines: 0.2 cm; 1.2: 9.1 x 2 cm.

hlkʾmr ← 1 Halakʾamar,
šrshmw → 2 [of the clan] Šarashumû.

B - The penitential inscriptions of the heads of the Sab state.

The penitential inscriptions engraved by some heads of the Sab state is characterized by the well-known formula ywm/ʾlm/ʿttr/ddbn/whrnhw/btrḥ (18). This expression was translated six years ago as follows: "he expressed sorrow to ʿAttar, Him of Dibbân, and he branded himself out of grief" (19) on the basis of the Min parallel of Fakhry 14/3-5: ʾrš[4]wtndr/kʿttr/d[5]yhrq "he has lacerated himself and made penance to ʿAttar, Him of Yuhariq." The translation of the Sab pericope was published in 1976 on the occasion of the study of Ga 85 (20), which is YM 1045. This text has the same content as that of Khalidy-Condé 2, published in 1959 (21), with the exception of the double symbol below the text which does not appear even in part in Ga. 85. The left fourth of this Khalidy-Condé

2 which includes a narrow strip of lines of two signs each, presently is YM 720.

YM 1045 is a grayish sandstone; 38.8 x 67.5 cm; constant thickness in the center: 18.8 cm. Difference in level between the raised brim and the series of ibexes: 0.7 (the thickness of the ibexes is 0.2 cm), and between this series of animals and the inscribed surface: 0.5 cm. Text: each line of letters is inserted between three horizontal lines finely traced; letter height: 7 cm; distance between the lines of letters: 1 cm; distance to the upper rim: 1 cm, and to the bottom edge: 13.4 cm.

1 ← ...]ʿ/ʾsmhʿly/y
2 → nf/bn/yd[...
3 ← ...]ʿʾlm/ʿttr
4 → ddbn/whʿnʾ[...

YM 720: "Limestone. Fragment of a stela preserving the left hand side decoration, consisting of nine superimposed crouched ibexes in moderately high relief and some letters of a five-line boustrophedon inscription" (YM card). Height: 90.5 cm; width: 24 cm; depth: 13 cm. Text: each line of letters is engraved between two horizontal lines finely traced; letter height: from 7.2 to 7 cm; distance between the lines: 1 cm.

1 ← ...]ʿhʿ
2 → ly[/...
3 ← ...]/y
4 → wm[/...
5 ← ...]rḥ

The third example of that kind of inscription is Khalidy-Condé 3, also published in 1959 (22); the fragments YM 1221 a+b belong to that original and represent, respectively, the upper section of Khalidy-Condé 3 which was already broken into two parts, and a fragment containing the right third of ll. 3-6.

YM 1221 a+b: two fragments of whitish limestone. a: width at the top: 66.7 cm; of the engraved surface: 37.8 cm; of the frame around the text and made of the animals: 8.4 (left), 8.5 (above) and 8.3 (right) cm; of the exterior raised brim: 5.2 (left), 5.4 (right) and 8.9 and 4.6 (above, left and center) cm.

b: 32.6 x 24.5 cm.

Text: each line of letters is engraved between two horizontal lines finely tra-

ced; letter height: 7.2 cm; distance between the lines: 1 cm.

1 dn/mśnd/krbʾl
2 wtr/bn/dm⌜r⌝[ʿl]⌞y⌟
⌞mk⌟
3 ⌜mkrb/⌝⌜s⌟[...
4 ʿttr/d⌝⌜d⌟[...
5 hw/b⌞trḥ⌟[/...
6 ⌞st/k⌟[...

The characteristic of these three texts is a stereotyped formula consisting of dn/mśnd "This [is] the inscription of" followed by both the identity card of a mukarrib "uniter, unifier" (23) and the penitential pericope itself. The left, right, and upper edges of the stones are ornated by the well-known representations of ibexes, bucrania, and geometrical friezes. Only Khalidy-Condé 3 adds the information that the penitential rite took place on the occasion of the imposition of the federation formula.

Another example of the penitential formula is still preserved in Ja 2953 bis: "Limestone. Fragment of a stela preserving the left hand side decoration, consisting of six superimposed crouching ibexes and some letters of a three line boustrophedon inscription" (YM card).- YM 721; cf. plate 2.
Height: 69 cm; width: 25 cm; depth: 12 cm. Text: letter height: from 7 to 6.8 cm; space between the lines: 1 cm.

1 ← [dn/mśnd/smhʿ]
2 → ⌜ly⌝[/ynf/bn/ydʿ]
3 ← [ʾl/mkrb/sb][ʾ/yw
4 → m/ʾl⌝[m/ʿttr/ddb]
5 ← [n/whnrhw/b][trḥ

1 [This [is] the inscription of Sumhuʿa-]
2 (lay) [Yanûf, son of Yadaʿ-]
3 [ʾil, mukarrib of Sab]aʾ, whe[n]
4 he expressed sor[row to ʿAttar, Him of Dibb-]
5 [ân, and branded himself out of] grief.

The lower extremities of ly (1.2) are still on the stone. This is another copy of Khalidy-Condé 2, and much closer to it than Ga 85 because they have in common not only the same number of lines, 5 (against 4 in Ga 85), but also almost the same repartition of the letters in the lines:

| | | |
|---|---|---|
| Kalidy-Condé 2: 10 + 2 | Ja 2953 bis: 10 + 2 | Ga 85: 13 + 3 |
| 10 + 3 | 10 + 3 | 13 + 3 |
| 10 + 3 | 11 + 3 | 13 + 3 |
| 11 + 3 | 11 + 3 | 14 + 2 |
| 12 + 2 | 11 + 2 | |

The Yemen Museum contains two more of those texts with that particular penitential formula and they are valuable because they witness to the fact that the very same penitential practice was also performed by some kings of Saba'; in other words, it did not disappear with the mukarrib institution(24).

Ja 2954 = YM 1060+1061: two fragments of yellowish limestone which constitue a section of the left half of the original;cf. pl. 3.
Width of the left raised rim of YM 1060: 4.5 cm; of the stone: 26.5 (in the center of 1.3) and 27.8 (center of 1.4) cm; letter height: 7.6 cm; distance between the lines: from 1 to 1.2 cm. Each fragment was in the past reused as material to make a human funerary head in relief. Thickness of the fragments: on the forehead: 11.7 (in 1060) and 12 (in 1061) cm; on the nose: 11 (in 1060) and 10.3 (in 1061); and on the chin: 9 (in 1060) and 8.8 (in 1061) cm. YM 1061: 27 x 14.8 (right) and 13.9 (left) cm; space between the lines: 1.2 cm.

| | | |
|---|---|---|
| [ .../dmrʿly/d] | 1 | [ ... Damarʿalay Da-] |
| [rḥ/mlk/s]⌈b'⌉/wdr | 2 | [riḥ, king of Sa]ba' and Ra[y-] |
| [ydn/b]⌊n⌋/krb'l/w | 3 | [dân, son] (of) Karib'il Wa- |
| [tr/y]w]m/'lm/ʿtt | 4 | [tar, w](hen) he expressed sorrow to ʿAtt[ar,] |
| [r/ddb]⌊n/w⌋hnrh[w] | 5 | [Him of Dibb](ân, and) branded him[self] |
| [btrḥ/ ? ] | 6 | [out of grief ? ] |

The name of the author's father is krb'l, and the initial of his second name is w; thus w[tr]. Since his son is a mlk/sb'/wdrydn, I suggest restoring the name of the king as dmrʿly/drḥ on the basis not only of palaeography, but also of Geukens 12, published in 1957 (25), where the third element of the father's royal name is not given in the identity card of his son (26). The four central lines of my restored text contain eleven letters each with three or two word dividers in ll. 2-4 and 5, respectively.

According to the long chronology, the text may be dated from about 65-80 A.D.

There is no way of knowing what the beginning of the text looked like or whether or not there was another phrase after trḥ as in Khalidy-Condé 3.

Another witness of the late use of the penitential formula is Ja 2955: "Limestone. Fragment of an incised inscription with a few letters of one line and part of another preserved: ..w/bt." (YM Card). Height: 14 cm;width: 12.5 cm; thickness: 3.5 cm. Letter height: 5.4 to 5.6 cm; space between the lines: 0.6 to 0.7 cm. - YM 992; cf. plate 3.

| | | |
|---|---|---|
| [ .../ywm/ʾ] | 1 | [ ..., when he ex-] |
| [lm/ʿttr/]ˌddˌ[bn] | 2 | [pressed sorrow to ʿAttar,] (Him of Di)[bbân,] |
| [whnrh]ʿw/ʾbtrʾ[ḫ] | 3 | [and branded him](self) out of gri[ef.] |

Nothing is known of the circumstances surrounding the penitential rite. The author, however, was presumably a king because the formula is connected so far with Sab rulers only. The author himself belongs to the period of Sabaʾ and Raydân on the basis of the palaeography. Judging from the width of the few remaining letters, the lines were probably composed of ten letters each.

C - Another monotheistic dedication: Ja 2956.

The present inscription is engraved on a plaque of whitish alabaster with a brownish spot in the lower 2/3 of the left side; the upper and left sides are certain. The upper side still shows two rectangular mortises to receive the tenons of the forelegs of the bronze she-camel; the two other tenons destined to fasten the tenons of the hindlegs are missing: they were destroyed by the chipping of the upper right section of the plaque. Mortises: 1.7 x 0.6 cm; depth: 1.1 cm;distance between them: 2 cm. Front: 13.5 x 19.5 cm. Text: letter height: 1.8 cm; distance between the lines: from 0.1 to 0.25 cm. - YM 617; cf. plate 3.

| | |
|---|---|
| 1 | [ʾlʾʿtbʿ/dqlḫm/ʿmqʾ[twy] |
| 2 | ʿdḫmdn/ḥqny/mrʿhʾ[w/b] |
| 3 | dsmyn/ʿdy/mḫrmhʾ[w] |
| 4 | dǧrw/ʾbltm/dtʿ/dʾ |
| 5 | hbm/lḫmrhw/wfy |
| 6 | ˌgˌrbhw/wʾlwdhw |
| 7 | [w]ˌlˌḫmrhw/wfy/wš |
| 8 | [wf]ˌt/ʾʾblhw/dtšym |
| 9 | [hw/r][ḫmnˌ/bdsmym/w |
| 10 | [ ...][hw/dstdʿhwʾ |

1 (ʾIl)tabaᶜ, he of (the clan) Qalḥum, high of(fi)[cial]
2 of Hamdân, has dedicated to h[is] Lord [in]
3 Dû-Samayân in Hi[s] temple
4 of Ḥaraw, one she-camel of
5 bronze so that He may grant him the safety of
6 his person and of his children,
7 [and] that He may grant him the safety and the
8 c[ar]e of his camels which has given
9 [him Ra](ḥ)mân in Dû-Samayum and
10 [ ...] what He entrusted to him.

The palaeography of the inscription is characterized by the two circumferences, well isolated from each other, of the letter w. Also noteworthy is the conspicuous dot ornating every single circumference of the letters w, y, ᶜ and q; this peculiarity is also seen in Ja 2965. The letter b shows a horizontal line located on about the upper third of the letter height. The two parallel strokes of d are aslant to the right. The two upper and lower strokes of m are straight and horizontal. The text could be dated from the end of the 4th-beginning of the 5th century A.D.

The main importance of the text lies in the fact that it corroborates the contention published in 1954 according to which the monotheistic population "had kept up not only the habit of offering statues, but also the common formula of the inscriptions used in these circumstances" (27); and this contention was the basis of my restoration of the main text, Ja 489 A, of the bronze horse of the Dumbarton Oaks collection.

The monotheistic god is called mrᶜh[w/b]dsmyn in ll. 2-3, but [r][ḥmn,/ bdsmym in l.9, dsmyn = dsmym being the name of a place, as pointed out by W.W. Müller; there is indeed no apparent reason justifying the inversion of the preposition and the relative pronoun. There cannot obviously be any connection between dsmyn = dsmym and the Sab god dsm(w)y (28). The writing rḥmn, instead of the more common form rḥmnn, is known, e.g., in Ja 2484/4. W.W. Müller also suggested reading mḥrmn in l.9. This, however, is disproved by the fact that, to the right of the letter m, there still is on the stone the upper section of a vertical shaft which cannot belong to the letter r; it belongs to either h, ḥ or ḫ. Since the personal pronoun, which is attested six times in full writing, viz. hw, followed by the word divider has to be restored at the beginning of l.9, the remaining

space between the word divider and the fragmentary letter h, ḥ or ẖ is wide enough for one letter only. I restore r which gives the name of rḥmn.

A high official of the tribe Hamdân dedicates a she-camel to "h[is] Lord [in] Dû-Samayân in His temple" (mḥrm of l.3) to obtain not only the safety of his own person and of his children, but also the safety and the care of his camels which Raḥmân has given to him.

The first two letters of l.8 are restored on the basis of Ja 686/6. The pericope lḥmrhw/wfy/wš[wf]t/''blhw of ll. 7-8 may be compared with lḥmrhmw/šwft/grybthmw of Ja 686/6. The 5th verbal form tšym is also found in CIH 337/5. The expression dstdᶜhw of l.10 is attested in Fakhry 87/7.

Ja 2965 is a small Qat ex-voto of whitish alabaster with a seated woman in relief in the recessed central area; she is wearing a long dress and holding out her right hand.

Ex-voto: 15 (above) and 14.5 (bottom) x 20.4 cm; thickness: 5.8 cm; depth of the depressed area: 2.6 cm; width of the rim: 1.2 (top), 1.5 (right), 1.7 (left) and 1.8 (bottom) cm. Text: engraved on the lower rim with the last three letters on the left rim; 13.8 x 1.2 cm and 1.3 x 1.2 cm. - YM 1643; cf. plate 7.

ẕtn 2

mᶜmr/ywmnᶜm/dt/byt/bny/yhrm,/dḫ 1

1 Ex-voto of Yawmnaᶜam, she of the house of the descendants of Yahrum, him of Ḥa-

2 ẕẕatân.

mᶜmr: e.g., Ja 119 bis/1. The paper devoted to this word by G. Garbini (29) begins with an erroneous statement when the author claims that J. Ryckmans's translation of the word as "mémorial" "n'a pas été discutée" (p. 55). Indeed, the preceding translation and interpretation were discussed and rejected in a lenghty note published twenty-seven years ago in RSO, 30 (1955), pp. 114-115 (30), the end of which reads as follows: "Le terme 'mémorial' ... n'est pas exact en raison du contexte archéologique et, d'autre part, est bien pompeux pour désigner les petits blocs parallélipipédiques qatabanites."

G. Garbini's paper on mᶜmr is based exclusively on J. Pirenne's study (31), which also carefully avoids referring to my 1955 refutation of N. Rhodokanakis' and J. Ryckmans' theories. G. Garbini states that "le mᶜmr ... était une institution typiquement qatabanite ayant pour objet le culte

des défunts" (p. 59) and his conclusion is based upon AO 4098 (32), which is the dedication of a plaque decorated by two sphinxes, one male and the other female, to the ʾawsânite king Yaṣduqʾil Fariʿum, and "dans le monde classique le sphynx est une image typiquement funéraire" (p. 58).

The author takes for granted that the value of classical or foreign symbols has necessarily to be transplanted without the slightest change in Qatabân. The same basic error is also at the origin of all identification of statues as those of deities. Unfortunately, the validity of such an aphorism has never been proven; it is always understood but never substantiated. Furthermore, such a preconceived principle did not help the author's limited knowledge of SA matters and, consequently, he failed to take into consideration - provided he was aware of it - that, since D. Nielsen's interpretation published in 1904 (33), the sphynx is known as one symbol of the lunar god on the basis of the bronze plaque CIH 73. This text is a dedication which has nothing to do with funeral ceremonies or cult. In AO 4098, the deified ʾawsânite king is presented as bn/wdm "son of Waddum," the lunar divinity. The representation of the sphynx thus fits a deified king so closely associated with the lunar god.

G. Garbini finds a corroboration of his thesis in the fact that the statue of the deified king is "la même des statuettes funéraires qatabanites" (p. 58). It is true that the standing figure with the forearms outstretched perpendicularly to the body is used in funerary statuary. However, the point that the author should have proven instead of taking it for granted is that that particular form was used exclusively in funerary statuary and was not standard in SA statuary.

To understand G. Garbini's statement, "puisque le mʿmr n'est pas un ex-voto" (p. 57), the reader must go back to J. Pirenne's paper which says that "N. Rhodokanakis ... a fait remarquer à bon droit que le libellé des MʿMR s'oppose à cette hypothèse: s'il s'agissait de véritables ex voto [sic], non seulement ces textes auraient la forme ordinaire de ce genre de dédicaces(X sony Y), mais surtout ils porteraient la mention de l'offrande et des circonstances entourant celle-ci: grâce obtenue, promesse préalable, etc.'" (34). This erroneous opinion has already been discussed and rejected in my paper of RSO (cf. above). Furthermore, G. Garbini contradicts himself when he endorses it while stating that "il faut examiner la possibilité qu'il [= mʿmr] soit un objet cultuel."

Summarily, J. Ryckmans' translation does not reckon with the origin of the mᶜmr, and that of G. Garbini exaggerates and distorts, thus misconstrues, the material and ignores the best part of it.

More remarks are needed on G. Garbini's handling of RÉS 2646 (p. 57). As could be expected, the author endorses J. Pirenne's and A.F.L. Beeston's opinions without the slightest remark. He fails to note that J. Pirenne's bibliography (35) does not refer to JaMAR, II, p. 32. J. Pirenne, followed by G. Garbini, interprets the representation on the original as that of a goddess, instead of that of the woman called Sahlum (cf. above, p. 51, the remarks on the SA statuary). The typing error in G.Garbini's text," shim," should be corrected to shlm. G. Garbini endorses A.F.L. Beeston's interpretation of the text (36) but not without correcting "place" to "destination;" his translation reads as follows: "silence et oubli pour qui enlèvera ce monument (mᶜmr) de sa destination." The text is as follows:

| | | | |
|---|---|---|---|
| 1 | shlm/drᶜn/wḫsy/wns | br | 3 |
| 2 | ym/ldm/bynšʾ/mᶜmrn/bn/ | ts | 4 |
| | (front) | (left-hand side) | |

1 Sahlum of [the clan] Daraʾân. And discovery and short
2 search of him who would take this ex-voto from
3 its
4 place.

A.F.L. Beeston translates ḫsy as "silence" on the basis of Hebrew ḥšh, and nsym as "oblivion" because of Ar "nasā 'forget';"but he does not explain the meaning of his rendering. Here comes G. Garbini's commentary on the nature of Sahlum's wish: "le silence et l'oubli ne sont pas de grands malheurs dans cette vie (parfois ils sont même souhaitables ...), mais pour être objet de malédiction ils doivent paraître quelque chose de terrible: évidemment dans l'au-delà, où le silence et l'oubli signifient que personne ne prie ni rappelle le défunt" (p. 57). Even if his general idea is understood, his argumentation is valueless and out of place because all the details mentioned in the requests formulated by the SA people to their deities are so materialistically riveted to the earthly life that those people most probably had no belief in an afterlife; in other words, we have no indication whatsoever that the SA people had that belief. Consequently,any argumentation based on the existence of that belief is unjustified, but shows

a definite lack of understanding of a basic question of the SA material. Finally, the parenthesis found in the author's exposé est "comme un cheveu dans la soupe;"it has nothing to do with his argumentation, but looks like a very personal, yet puzzling, reflection. Could it be a discreet avowal of regret of not being able to achieve that goal himself?

The hitherto translation, in my opinion, does not make any sense. What is the exact meaning of an expression, such as:

"silence and oblivion [be] unto him"(A.F.L. Beeston) or

"silence et oubli pour qui" (G. Garbini)?

Is it that "silence and oblivion" should be imposed upon that man? How can "silence" be imposed upon someone unless by gagging him permanently (which is tractically impossible) or by cutting his tongue? But why should his tongue be affected by the punishment rather than his hands because he stole something? How can "oblivion" be imposed upon a man? That is impossible.

Or is it that all human beings, including the man's relatives, are hereby requested not to mention the man's name and to forget him? That also is impossible.

Or is the preceding request limited to Sahlum's community alone? As a matter of fact, is it not precisely what every thief hopes for, viz. that he would not be talked about and be forgotten by all those who know him so that he might not be connected with his act of vandalism?

Furthermore, A.F.L. Beeston's etymology of ḫsy and his interpretation of nsym are most certainly not unescapable or compelling.

ḫsy: A.F.L. Beeston fails not only to note that Hebrew ḥšh is related to Ar saḥiya by W. Gesenius (37), but also to justify his rejection of Ar ḫasiya = ḫasá "to know."

nsym is interpreted by A.F.L. Beeston as nsy+m. There is no reason preventing the word from being a diminutive of nsm, as ṣlym is. Cf. Ar nasama "to seek, search, inquire."

The wish expressed by Sahlum is that the thief would be known or discovered and sought. The use of the diminutive nsym seems to indicate that Sahlum was not important enough to request a thorough or intensive search.

ywmnᶜm: for this very well-known nominal formation, cf., e.g., ḫywnᶜm, bᶜtnᶜm, etc. The name means "pleasant day." - bny/yhrm, cf. bnw/yhrm of CIH 331/1. - ḫztn, cf. the clan name ḫzt of RÉS 2633/5.

## D - Notes on W. Radt's catalog of the inscribed antiquities of the Yemen Museum.

According to its title and foreword, W. Radt's catalog (38) includes antiquities from the Yemen Museum as well as from other places. The number introducing each antiquity is thus for the sole purpose of its own collection of notes. All those numbers, however, were understood by G. Garbini (39) as being the actual YM numbers; viz. "Ṣanᶜa 53a" and "Ṣanᶜa 59" (p. 379); for these two antiquities, see below. The following identifications should be added to G. Garbini's paper:

Lundin 24 (p. 379 and pl.1) is YM 271;

"BM 122010, inedita" (p. 381 and pl.6) was published in 1971 as Ja 2217 (40); and

the funerary head listed on p. 381 and pl.4 is YM 388 (41). It is read "ʾḏhl" which must be corrected to ʾḏhb "ʾAḏhab."

The epigraphical commentary and notes in W. Radt's catalog, which were entrusted to W.W. Müller, never refer to A.H. Sharafaddin's books which published the photographs of several of the antiquities reproduced by W. Radt, viz. Radt 11a is Sharaf 4, etc.

Here follows the list of the identifications of W. Radt's epigraphical numbers with some notes on the reading of the inscriptions.

Radt 15 is YM 67. Radt 16 is YM 151.

Radt 41b is YM 83. In W.W. Müller's transliteration of the fragmentary text, suppress the second m.

Radt 48 is YM 119.

Radt 53a is YM 378. In his study of Nos. 53a-d, W.W. Müller gives his reading of No. 53a under No. 53b. His reading of the name of the author's father, ".g(l)dm," which becomes "gdm" in G.Garbini's paper, must be corrected to tldm "Taldum."

Radt 53b is YM 379 = Ja 2966. This text and No. 53d "könnten nicht entziffert werden" by W.W. Müller.

Ja 2966 (cf. CoPIA, p. 23, no.5) is a funerary stela of grayish sandstone; height: 58 cm; width: 20.5 cm; and thickness: 13.5 cm. Text: very poor engraving; 18 x 4 cm. Panel with the head: 13 x 18.5 cm; height of the head: 15 cm.

rš ḥ ʾl/ḏhytr Râšiḥʾil, he of (the clan) Haytar.

rš$ḫ$ʾl, cf., e.g., rš$ḫ$ of Ja 2860 k. - hytr, cf. htrᶜt of RÉS 4751.

Radt 53 c is YM 381. W.W. Müller's reading of the name as ".ʾhbm" must be completed to whbm "Wahabum."

Radt 53 d is YM 380 = Ja 2961. As stated above, W.W. Müller claims that the text could not be deciphered. "A limestone stela with a niche and a face sculpted in it, with an illegible eroded inscription" (YM card). Height: 64 cm; width: 20 cm; depth: 14 cm; niche: 12.5 x 17.5 cm. Inscription: l.1 completely destroyed; l.2: 14 x 3 cm.

? ? 1 ? ?
/fyšt 2 [of the family] Fayšat.

fyšt, cf. Qat RÉS 3902, no. 106.

Radt 55 is YM 71. Radt 56 is YM 69.

Radt 59 is YM 194 = 377. Add a word divider before the initial name in W. W. Müller's reading.

Radt 60 is YM 341 = Ja 2962: "A limestone stela with two decorated registers. Upper register: a man with a spear and a camel; lower register: a man with two dogs" (YM card); 63 x 22.5 cm; cf. plate 7.

a: above and on both sides of the upper register; l.1: 13.9 x 2.5 cm; l.2: right half: 2.8 x 3.1 cm, and left half: 1.6 x 1.8 cm. Not deciphered by W.W. Müller.

[y](r)ʾb ᶜbd dbᶠnᵀ 1 [Ya](r)ʾab, servant of Dibbân
nᶜ b 2 Nâᶜib.

The upper right corner is broken off, and the 1st letter is missing. [y](r)ʾb: the 2nd letter is very doubtful; cf. Ja 841/1. - dbn is well known as the name of a temple dedicated to ᶜAttar (cf. above, p. 44). - nᶜb: the first two letters and the last one are, respectively, to the right and the left of the depressed area containing the head of the cameleer. The name nᶜbm of RÉS 4117 a/2 must be corrected to šbᶜn (cf. JaMAR, II, p. 141). The personal substantive nᶜb of CIH 352/6 may be translated "swift man."

b: on the raised section of the upper right corner of the lower half of the stela and also partly on the adjacent depressed area; not identified by W.W. Müller as NaNN 5, and his reading must be amended; l.1: 5.3 x 2.3 cm; l.2: 3.9 x 2.5 cm, but 1.9 for b; l.3: 4.7 x 3 cm.

| | | |
|---|---|---|
| ᶜmd/ | 1 | ᶜAmîd, |
| bn/ | 2 | son of |
| tᶜyn | 3 | Tayᶜân. |

The last two signs of 1.1 and the whole of 1.3 are engraved on the depressed area; the lower half of the last letter of 1.3 is engraved on top of the ear of the dog kept in leash. - ᶜmd, cf. Ja 2194 z and commentary in RSO, 45 (1971), p. 110. - tᶜyn: the aslant line visible above the initial letter is a slash in the stone; cf. Ar taᶜâ (a) "to go beyond (the limits)." - The palaeography of the text is very late. The vertical staffs of ʾ and b are concave lines, and the lower half of b is ornated by an elongated t lying on its side in the last b of each line of text a, but it is a broken line making an angle widely open to the top in the first b of 1.1 of text b, and in b of 1.2 of text b.

Radt 61, which W.W. Müller did not identify as NaNN 6, is YM 342. In W.W. Müller's transliteration of the text, the word divider after both bn of 1.1 and bny of 1.2 does not exist and must be suppressed.

Radt 62 is YM 171.

Radt 67 is YM 328 = Ja 2963: a small incense burner in grayish sandstone.

Front: upper section: 9.5 x 5.7 cm; the upper half of 1.1 and the last letter of the same line are destroyed; the lower half of the first two letters of 1.2 also are destroyed; the last two letters of 1.2 measure 2.3 x 2.2 cm. The name of 1.2 is divided into two equal parts by the solar disk and the lunar crescent. L.1 is declared "nicht lesbar" by W.W. Müller, and the left half of 1.2 is eliminated by him. - Lower section: 9.3 (top) and 8.4 x 9.8 cm; letter height: 2.3 (11.3-4) and 2.2 (1.5) cm. Each line of the text is engraved between two horizontal lines finely traced, and a third one runs across the horizontal axis of the letter height.

Left-hand side: damaged. Upper section: 9.2 x 4.8 cm; no ornamentation. - Lower section: 7.7 x 8.8 cm; on the lower edge and in the axis of 1.6: five letters: 6.5 x 2.3 cm.

Cf. plate 7.

1 ⌜twybm/b⌝[n]
2 ⌞kr⌟ ṯn
3 hqny/ʾl
4 ʿmqh/bʿl
5 nysn/mf
6 ⌞lkm/bn/k⌟ | rbʿtt

1 Tuwaybum, so[n of]
2 Karṯân,
3 has dedicated to ʾIl-
4 umquh, master of
5 Naysân, Muf-
6 (allikum, son of Ka)ribʿaṯat.

twybm is well known in Qat; e.g., Ja 119/1. The remains on the stone make the reading certain. - krṯn, cf. Ar karaẓa "diminuit, laesit" (cf. G.W. Freytag, Lexicon..., IV, p. 26B). - nysn, cf. Ar nâsa (o) "to move to and fro". - mf(: the following letters are difficult to read because their lower half is destroyed and the upper half more or less damaged. mf(lkm), cf. Saf flk of CIS 1517 (42) and Ar falaka, 2nd form "(a man) to persist, persevere."

Radt 70 a-c: these bronze fragments were not available for study.

Radt 71 is YM 247. Radt 81 is YM 343.

Radt 82 is YM 213. In the commentary correct "4093" to "4039."

Radt 96 is YM 383.

Radt 115: W.W. Müller names twice G. Garbini as the publisher of the inscribed antiquity; instead it is P. Moretti.

D - Retrospective information on the 1951-1952 Mârib campaign.

Published on the occasion of the 30th anniversary of the too early end of the Mârib excavation campaign, the present volume seems the appropriate place for dealing with the last remaining question on the premature closing of that campaign.

During my first stay in Mârib (November 2, 1951 - February 12, 1952) onward throughout the subsequent months and years, the main question was always there unescapable and unanswered: why did Imâm Ahmed change his mind and turn against the expedition with which he had signed such promising an agreement? Many

persons asked the members of the expedition the same question all over the years, and many more asked it to themselves. Many hypotheses were suggested, but all of them were guessings. All those harassing difficulties encountered by the expedition during the excavation campaign, which inevitably led to the crucial situation of the last few days of the field work, could not have happened without at least the tacit consent of the Imâm, and several of them were directly ordered by him.

My recent trips to Yemen as of 1974 provided me with the optimal conditions to at long last try to find the answer of that nagging question. It was a long and tedious search timewise to quietly check and countercheck the few details of information still obtainable after more than two decades. But it was worthwhile.

Imâm Ahmed's change of mind was the result of the intervention of Ahmed Fakhry and his friends in January 1951 when they went to Taʿizz and succeeded in convincing the Imâm that the Mârib excavation campaign should be brought to an end.

Is that the whole story? None of the persons contacted in Yemen could possibly have known anything else; none has any idea of the intrigues that happened elsewhere in 1949 onward. Two facts are here submitted to the reader for his consideration.

a - The ties between A. Fakhry and G. Ryckmans were strong and close during the 1948-1952 period. G. Ryckmans himself states that "En automne de 1948, le Dr. Fakhry fit à Louvain un séjour de plusieurs semaines, au cours duquel nous eûmes l'occasion de procéder ensemble à un examen détaillé de son matériel épigraphique" (43). His study of A. Fakhry's epigraphical material became in 1952 "Part II" of A. Fakhry's publication (44). He further states that "M. le Dr. Ahmed Fakhry ... a consenti ... à assumer le travail ingrat de correction" (45) of the galley proofs of that volume.

b - In my booklet entitled De la méthode en épigraphie published in 1955, which is the rebuffal of one of G. Ryckmans' papers, the reader finds the following statement: G. Ryckmans' paper "n'est même ... que la plus récente manifestation d'une rancune qui, depuis cinq ans, visible ou invisible, s'est partout attachée à nos pas" (p. 22). One of G. Ryckmans' malicious initiatives was this: in an effort to block my first, impending trip to Aden scheduled for January 1, 1950, as a member of the American Foundation for the Study of Man, G. Ryckmans sent in late 1949 a four-page letter to many persons, including W.F. Albright, the head of

the scientific activities of the aforementioned foundation, and Ch. Inge, the director of the Department of Antiquities of Aden.

It is entirely up to the reader to make from those premises the inference of his choice.

---

(1) A short summary of this study was presented during "The International Symposium on the Millenium Anniversary of al-Ḥasan ibn ʾAḥmad al-Hamdânî 19-25 October 1981, Sanᶜâʾ University, Sanᶜâʾ." The original text, however, was completely revised and enlarged.

(2) Cf. Fr.P. Albright, "The Excavation of the Temple of the Moon at Mârib (Yemen)," in BASOR, No. 128, December, 1952, pp. 15-28, and AIEY.

(3) No member of the expedition ever doubted that the three statues unearthed at Mârib actually represent SA men. In Syria, 49 (1972), pp. 202-206, J. Pirenne interpreted these statues as those "du dieu sabéen" (p. 206), thus of the lunar god ʾIlumquh. This opinion was endorsed wholeheartedly by G. Garbini in RSO,48 (1973-1974), p. 19 ["la studiosa belga ha infatti riconosciuto (in maniera che mi sembra indubitabile) la raffigurazione di Almaqah nelle tre statue bronzee trovate a Marib"] and in Akten des VII. Kongresses für Arabistik und Islamwissenschaft Göttingen, 15. bis 22. August 1974, Göttingen, 1976, p. 185. CoPIA (p. 52) is surely correct when he speaks of the "statue of a man" and affirms that "the name Maʾdkarib at the beginning of the inscription seems to be the name of the subject." Note, however, that the expression "at the beginning of the inscription" is inaccurate; the name mᶜdkrb is independent from the text itself. The color photograph of the upper 2/3 of the statue is reproduced by J. Pirenne in Dossiers de l'archéologie, No. 33, March-April, 1979, p. 48A-B, with the following caption: "petite statue en bronze du dieu des Sud-Arabes, Almaqah." Many letters are legible on that photograph.

The same fascicule of Dossiers de l'archéologie contains the photograph (p. 67 B-C) of AO 21.124, an "Inscription qatabanite: dédicace au dieu Warafour" (p. 67A), which was edited by J. Pirenne in Corpus des inscriptions et antiquités sud-arabes, Louvain, 1977, t.1, section 1, pp. 125-129.

Preliminary remark: for my review of the Corpus..., cf. Orientalia, 48 (1979), pp. 260-284. - Since the edition of the text preceded the publication of

the Dossiers.. by two years, the blunder of "dieu Warafour" is inexcusable, the name being an acrobatic distortion of wfrᶜ of 1.2. The whole text was reedited by A.G. Lundin in Raydān, 2 (1979), pp. 107-119. The following remarks deal with A.G. Lundin's paper.

a-The author could have added to J. Pirenne's commentary that šḥz (ll.1-2) is a second personal name indicating a family name in Groom-Beihan 11 B (cf. Le Muséon, 62 [1949], p. 76). b-The verbal expression sqny/wfrᶜ/l- (1.2) belongs to the same type, e.g., as [b]ny/wślʾ/wsqny (Min NaNHB 82/2), bny/wsqny (Min, e.g.,RÉS 2774/1), and bnyw/wshdt/l- (Qat Ja 339/4). In his study of the expression, A.G. Lundin apparently overlooked an expression very frequent in Min, viz. ślʾ/wsqny, e.g., RÉS 2829/1. c-The offering is intended lᶜm/drbḥ[3]w/wnᶜmyn "to ᶜAmm, Him of Rabḥû, and(to)Naᶜamyân." The author considers that nᶜmyn is [A] "sans doute" (p. 110) the feminine elative form + the article (p. 110)and, consequently, the name becomes the epitheton of a goddess. [B] "Les autres inscriptions mentionnent à côté de ᶜAmm les déesses ʾAtirat ... ou Ḥawkam" (p. 111). [C] "Nuᶜmayân est l'épithète de ʾAtirat, d'autant plus que ces deux déesses reçoivent un même objet spécifique de dédicace: šmry" (p. 112).

Ad A. In favor of his theory, the author refers to "ḥdry (Ja 2360/11), Ḥudray" (p. 110). First of all, the name is ḥdry,not "ḥdryy." Secondly, the nominal derivation qtl+y is very often the gentilice derivation used in masculine names; e.g., grbyn (e.g., RÉS 3902 bis, no. 138/3 and 3920). At this point, it is impossible to prove that nᶜmyn is a goddess rather than a god. Furthermore, the author clearly exaggerates when introducing the expressions ʾʾrḥ/sdqm and ʾʾrḥ/šnʾm as "les formules courantes" (p. 110).

Ad B. The connection between ᶜm and ḥwkm is manifestly out of focus; ḥwkm is a god, not a goddess, as recently manifested by Ja 2898 (cf. StHFMH, pp. 98-99 and pl.1).

Ad C. The author is led astray by his own argumentation on nᶜmyn because the two deities to whom the gift is dedicated are the lunar god, ᶜAmm, and Naᶜamyân. The object of the dedication is šmry/mwgln (1.3), which A.G. Lundin translates as "cet objet de culte en marbre (?)" (p. 107),without any etymological research of any kind and because of the gratuitous comparison of šmry with bḥt.

(1) For šmry, cf. Ar šimmîr "quick in pace (camel and she-camel)" and šammarî and feminine šammarîyat "quick in pace." A problem not referred to by A.G. Lundin is the number of šmry; he takes for granted that it is a singular. The word

is a dual form as in Ja 2473/2: ṣlmy/ḏhbn "two statues of bronze;" cf. the singular ṣlm/ḏhbn (e.g., RÉS 3902, no. 86/3) "a statue of bronze." Note that the Corpus... edition does not give any detail on the upper side of the original stone, not even its width.

(2) mwglm. (a) In A.G. Lundin's references to the texts, correct his "mwglm" (RÉS 4170) to mwgln; and his "ṣlmn/dy" (ʿInân 75) to "ṣlmn/ḏy." In this text, note that ḏy between ṣlmn and ḏhbn seems to belong to the original text; that would explain why the copyist added twrn before ṣlmn in his Ar transliteration. Then, ṣlmn is a dual (cf. already JaSIIB, p. 446B; e.g., tny/ṣlmn in Ja 610/4), instead of a singular, as in A.G. Lundin's translation: "la statue" (p. 113). In his Nachträge, Berichtigungen und Bemerkungen zum Beleg-Wörterbuch zum CIH (Oct. 1980), a few photostated pages added to M. Höfner, Beleg-Wörterbuch..., and with reference to CIH 325/1 listed in the Beleg-Wörterbuch... under "WLG" (p. 46), W.W. Müller publishes the following note : "lies mwg(l)m statt mwl(g)m; s. G. Garbini, AION 34, 1974, 296." The correct reading was first suggested by H. Schlobies and reported by J.H. Mordtmann and E. Mittwoch, Sabäische Inschriften, Hamburg, 1931, p. 169; it was explained in JaMAR, I, p. 55.

(b) JaMAR (l.c.) suggested referring mwgl to Ar mawjil, and translating it as "porous stone." G. Garbini declares this etymology "inverosimile" without, as usual, justifying his oracular pronunciamento. He then refers the word to the root "gly; cf. arabo galāy 'lucidare'" (cf. AION, 34 [1974],p.296). The Ar form is galá (w,y) "to appear, shine, uncover" and by extension "to polish, to cut (a precious stone)" (cf. R. Blachère et al., Dictionnaire arabe-français-anglais, Paris, 1976, p. 1660B). Then, as if it were normal, he infers the existence of SA wgl with the meaning of "essere lucido;" and interprets mwgl as "'pietra lucida', cioè verosimilmente , 'alabastro'," as if any other stone were not "lucida" after being polished.

The expression šmry/mwglm may be translated "these two quick camels in porous stone."

(c) The three texts referred to by A.G. Lundin deal with small objects, such as an ex-voto (mᶜmr), a mṣrb altar, and a bull statue (twr). All these texts suit his translation of mwgl as "en marbre (?)," a rendering which originates from Z. ʿInân and was simply endorsed by M.A. Bâfaqîh and Ch. Robin. The only justification for endorsing the preceding translation is "Il faut dire que cette traduction convient bien à tous les textes connus" (p. 113). That is

no proof at all. Further, how is somebody going to admit that "marbre" was actually used in a series of buildings mentioned in CIH 660/2-3, in a roof (Ga 1/4-5) and especially in a msbʾ "canal" in Gl 1532/7?

(4) J. Pirenne states that "les fouilleurs américains ... n'ont pas modifié leurs positions acquises, préférant ignorer nos démonstrations" (cf. Dossiers de l'archéologie, l.c., p. 60B). Each of those persons is responsible for his own opinions, and none of them has ever been compelled or even requested to endorse any particular theory. As far as I am concerned, I have never deviated from my initial position taken in my volume entitled La paléographie sud-arabe de J. Pirenne (Washington, 1957, 198 pages), where the end of the conclusion reads as follows: "la mentalité et la méthode d'argumentation de J. Pirenne ... ne laissent aucun doute sur l'inutilité absolue de toute discussion ultérieure" (p.176). J. Pirenne never deemed advisable to answer my unusually long review (cf. already JaMAR, I, p. 32, note 26). There is no reason why I should have later endorsed a palaeographico-historical systematization rejected in a review of which "les nombreuses pages ... contiennent un amoncellement massif d'erreurs, de bévues, d'imprécisions, de contrefactions, de contradictions et d'illogismes de tout genre" (p. 176). J. Pirenne's theses have since then gained in the scholarly world a wide popularity for which J. Pirenne is indebted primarily to her former professor, G. Ryckmans, who eulogized her theses in non-uncertain terms and used his personal relations to promote them and make sure that they would be endorsed. All that massive propaganda only met with the complacency of other SA scholars. The preceding historical sketch, although very incriminating and harsh to all persons involved, is objectively true. Those persons, and especially their leader, G. Ryckmans, have forsaken for years the basic reason of their research to indulge in the pursuit of personal gains by means of flattery: they closed their eyes, and gave their support, to the fallacy of J. Pirenne's theories, obviously ignoring that the truth would sooner or later prevail and turn against them. One of those persons told me recently that he did not accept her chronological theories. How symptomatic it is, after so many years of voluntarily avoiding any public denial, to make his opinion known privately when the boat already started to rock!

The hour of truth is dawning as the result not at all of the work of those professional SA scholars, but of non-specialists in the SA field. Here follows an example: "The purely artificial and distorted reconstruction of Southern Arabian chronology and history by PIRENNE, which raised anew the third century date of

the 'Periplus', and whose major purpose was to reinterpret the history of the region to fit her erroneous palaeographic reconstruction, must be dismissed. The whole theory is so filled with errors and inconsistencies that it is even more humorous than the hapless excavators of Qataban, whom PIRENNE attacks," so writes M.R. Raschke in H. Temporini, Aufstieg und Niedergang der römischen Welt, Berlin, II, 9.2, 1978, p. 659. It is not humorous at all; it is tragic. It is, therefore, impossible to rejoice in the dawning of the day of reckoning. Indeed, there is no reveling in the voluntary blindness of those who deserted the basic aim of their intellectual activities; there is no reveling in the prospect of the long, arduous way ahead before J. Pirenne's theories, which I have years ago called the second great error of this century, and all their ramifications, are at long last dissipated by the high-noon sun of the day of the truth; finally, there is no reveling in seeing "how J. Pirenne's past admirers are going to extricate themselves from their former endorsements of her theories and opinions" (cf. JaMAR, IX, p. 103, note 2). Very recently, Ch. Robin and J. Ryckmans published their considered opinion on my lenghty review of J. Pirenne in these words: "la critique souvent excessive" (cf. Raydān, 3 [1980], p. 167). As could have been expected, no justification, no proof, no detail of any kind is provided to back up such a statement; cf. already JaMAR, I, p. 32, note 26 . Their recent initiative is simply rejected for what it really is, viz. another outburst of the partisanship which has become for so many years already and will remain the trademark of the "laudamus invicem" club members.

(5) Cf. my paper "Sabaean Inscriptions on Two Bronze Statues from Mārib (Yemen)," in JAOS, 77 (1957), p. 36B.

(6) Cf. AlJaBSM, p. 34 A.

(7) Cf. AlCOFM, pp. 269B-270A, and AlEMY, p. 251.

(8) Cf. AlCOFM, p. 269B. (9) Cf., e.g., CoPIA, p. 52, no. 121.

(10) The idea of "cap," mentioned in AlJaBSM (p. 34B), is not maintained in AlCOFM, p. 270B.

(11) Cf. also J. Pirenne in Annales d'Éthiopie, 2 (1957), p. 50.

(12) Cf. AlJaBSM, p. 34A.

(13) Cf. StHSMH, pp. 229 and 288, respectively. For J. Ryckmans's paper, cf. above, pp. 7-16, section on "Ja 705."

(14) Cf. Raydān, 3 (1980), pp. 87 and 89, respectively. Many innovations suggested in this paper by Ch. Robin and M.A. Bâfaqîh should be corrected; e.g.,

the translation of tt$^{c}$t/wšmt as "la calomnie et . la réjouissance" which is most inappropriate in the context; the translation of mhrgt as "dépouilles d'ennemi tué" with hrg as "prendre" and the subsequent contradiction between "dépouilles d'ennemi tué" and "hommes mis hors de combat" as if "mis hors de combat" was synonymous of "tué;" the authors state "Ja 590, 10-11 (ḥḍl Ḥrmt$^{m}$, lu ḥḍl ḍ-Rmt$^{m}$ par A. Jamme)" (p. 89). As shown in the photograph, the presence of the word divider after bḥḍl makes it impossible to read ḥ before rmtm; there is just not enough space there, and the lower aslant bar of ḍ is still on the stone. Ch. Robin's remark, however, is not surprising because the cult of systematization and of novelization is much more important than the objective scrutiny of the documentation. See below, note 18, for another example of so-called care in registering an inscription in the study of RÉS 4848+.+4847.

(15) Cf. JaMAR, VII, p. 203, and VIII, pp. 20-21.

(16) Cf., e.g., CoPIA, p. 36, no. 66.

(17) Cf. AlCOFY, pp. 270-271B, and AlEMY, p. 251.

(18) Other texts bearing the same penitential formula do not belong to the Yemen Museum. Lu 16+CIH 367: these two fragments represent a little more than 1/3 of the original: a mukarrib, whose name is lost, bny/qyf/$^{\flat}$lmhw "has built the stela of his sorrow" (cf. JaCMYE, p. 153) when he practised the penitential rite and imposed the federation formula. In his paper on the two fragments, A.G. Lundin (cf. Palestinskiy sbornik, 15[18], 1966, p. 49) restores the conjunction ywm before the federation formula. That conjunction must be replaced by w "and" because it already introduces the penitential pericope. The right-hand section of the text reads as follows:

- - -/btrḥ ⟶ 2

- - -/tṣwhw ⟵ 3

A 710: as in the preceding text, the mukarrib's name is lost with the missing right section which equals more than 1/2 of the original. The formula of the main phrase, where m$^{\flat}$lm replaces $^{\flat}$lm of the preceding text, is followed by the penitential formula. But, the missing section of l.2 is too short to contain the federation formula.

RÉS 4906: the penitential formula in ll. 1-2 was practically identified by M. Höfner and J.M. Solá Solé in Inschriften aus dem Gebiet zwischen Mārib und dem Ğōf (Vienne, 1961, p. 33, commentary on A 710). The interest of the text is that the pericope immediately following the penitential formula, which also contains $^{\flat}$lm as in Lu 16+CIH 367, is not the federation formula, but something else

the meaning of which remains unknown due to the fragmentary condition of Philby's copy.

The penitential formula is also known in an abbreviated form consisting of its second half only, viz. hnrhw/btrḥ. RÉS 3945 offers the only example known so far where the reflexive pronoun is understood, viz. (h)nr/ btr[ḥ]; there is no room for two more letters on the squeeze after (h)nr.

The last text to be mentioned here is RÉS 4848+.+4847 recently republished by Ch. Robin and J. Ryckmans in Raydān, 3 (1980), pp. 142-145 and photograph on pl. 15.

I - Preliminary remarks. 1) In their introduction to their joint paper, the two authors use twice the verb "relever" in connection with their epigraphical work (pp. 115 and 120). It is the same verb that was used by Ch. Robin to characterize his work at al-Ḥazâ'in, and the verb is not synonymous of "to copy" (cf. JaMAR, X, p. 54). Furthermore, the commentary never alludes to either any study of the original itself or any copy of the text from the stone; it does not contain any museographic details, such as the letter height. Such an attitude is inexcusable because it conclusively shows that the authors' main interest does not include the most important task of an epigrapher, the detailed study of the original inscription. Therefore, the preceding study still remains to be made in an effort to read everything that can be read in the damaged sections.

2) JaMAR, VIII, p. 25, has already denounced the "novel system of transliteration" as "inaccurate as it is illogical" because "the sole purpose of any transliteration is to reproduce the original text as exactly as possible, nothing more and nothing less." The same denunciation was applied to another publication of Ch. Robin in JaMAR, X, pp. 44-47. No drastic change was expected as a result from those two denunciations because Ch. Robin was from the very start sure of the blind complacency of the members of the "laudemus invicem" club. I denounce it again here and will limit myself to two points.

a - A small dot added above a letter has no specific meaning; e.g., the dots above ʾl of kbrʾl (ll. 2-3) mean nothing since the two letters are certain on the stone; the same must be said of ly of [smḥ]ʿly (ll. 5-6). The dot above q of hq[ny] refers to the fact that the lower 2/3 of the letter is missing.

b - Here again, there is no way the reader can detect from the authors' transliteration that there is a word divider after rs̆w at the end of l.4.

3) The acute accent disappears in the transcription of

the proper names probably because of the fallacious reason that they are typed in capital letters; e.g. "RES" and "SOLA SOLE" instead of "RÉS" and "SOLÁ SOLÉ," respectively. Here again, nobody knows the exact reason of the new initiative.

4) The authors introduce yet another innovation, viz. the arrow indicating the direction of the line is put between parentheses when the line is senestrograde. But no parentheses are to be seen when the line is dextrograde. What is the difference which might justify the use of parentheses in one case and their absence in the other? Here again, nobody knows. Cf. p. 73.

II - Remarks on the text. 1) The authors state that "ces deux fragments ... sont employés tête-bêche et bout à bout" (p. 142). These two details are contradictory because the first requirement of a "tête-bêche" is that the two elements be parallel, and they are not.

2) His reading of the upper section gives six letters in ll. 2 and 4-7. It is, therefore, normal that the restorations take that fact into consideration unless the evidence is to the contrary. Thus, the restoration of qyn in ll.3-4 is unacceptable because one letter would still be missing.

3) The authors claim that the lines "ne paraissent pas dépasser six ou sept letters" (p. 144). They do not justify the number "sept" and their restoration in l.c which contains only five letters.

4) Following H. von Wissmann's treatment of the text, the two authors fail to take into consideration (whether or not they were aware of it remains an open question) the fact that each member of the final invocation is introduced by the preposition b. They restore the preposition apparently whenever it favores their preconceived idea of what the final invocation should contain; but they omit it twice; consequently, their restorations in ll.a-i must be revised.

5) The authors partly endorse H. von Wissmann's restorations and invoke CIH 496/7-10 while noting that the absence of dt/hmym in the latter is "insolite" (p. 145). It is difficult to understand why they hide the fact that hwbs is also missing in CIH 496/7-10. These two discrepancies invalidate the use of CIH 496 to restore the present text.

III - My understanding of the boustrophedon text.

| | | | | | |
|---|---|---|---|---|---|
| 1 | → | double symbol ʾl | a | → | [./bʿttr] |
| 2 | ← | k/nb/rhʿ | b | ← | ⌜ǵml⌝[ʾ/bw] |
| 3 | → | brʾl/.. | c | → | ḥ/wb/... |
| 4 | ← | /wšrw/.. | d | ← | td/bw/.. |
| 5 | → | ḏʾlm/[sm] | e | → | ḫmym/wb |
| 6 | ← | ⌞qḥ/yl[ʿh] | f | ← | ms/b[w/dw] |
| 7 | → | [ny/ʾl]⌞m⌟[q] | g | → | hʿly/[mb] |
| 8 | ← | [...../h[ | h | ← | tk/bw/[nṭ] |
| | | | i | → | lm/wb/[..] |
| | | | j | ← | [... |

| | | | | | |
|---|---|---|---|---|---|
| 1 | Double symbol ʾIl- | | a | [..By ʿAttar] | |
| 2 | ʿahar, son of Ka- | | b | [and by ʾI]lumq- | |
| 3 | birʾil .. | | c | uh and by .. | |
| 4 | .. and priest of | | d | [..] and by Dât- | |
| 5 | the sorrow-stela of [Sum-] | | e | Ḫimyâm and by | |
| 6 | [huʿa]lay, has dedi- | | f | [Wadd and] by Sum- | |
| 7 | [cated to ʾIlu](m)[qu-] | | g | huʿalay [Mib-] | |
| 8 | [h ... | | h | [ṯân] and by Kuta- | |
| | | | i | lum and by [..] | |
| | | | j | [... | |

L.1: this line which is discarded by the authors is dextrograde. The symbol, which is not described by them and is understood as being simple, actually is twofold and introduces l.1 of the text. The main element of the double symbol has the same outline as that of Ja 554 (cf. JaCIEB, pl. C, top right) with some kind of ornamentation in its center; it is 1/4 higher than the letters. The second element is the usual ḏ design located to the right of the first. Then follow the only two letters of l.1, ʾl.

L.2: the beginning of l.2 reads ʿhr; thus the author's name is ʾlʿhr, e.g., CIH 980/4.

Ll.3-4: the word between kbrʾl and wršw has to be a title of ʾlʿhr and is composed of four letters, not five as indicated by the two authors; qyn is thus excluded. A word, such as mʿhd "sworn man," would fit the space.

L.6: the letter ʿ of [smhʿ]ly is not legible on the photograph, contrary to the

authors' reading (p. 143).

L.7: the upper extremity of m of ʾlmqh of ll.7-8 is still on the stone; the two authors did apparently not recognize the remain.

Ll.a-b: the authors' restoration is unacceptable because they eliminate the preposition b before ʾlmqh.

Ll.c-d: the divine name hwbs does not fit the empty space of five letters, three on l.c and two on l.d.

Ll.e-f: the authors' restoration of smᶜ (p. 143) is unacceptable because they eliminate the preposition b. I restore the divine name at the beginning of l.f as wd; the deity wdm also occupies the last place in the divine enumeration before the human list in RÉS 4226/5, another boustrophedon text belonging to the mukarrib period. The writing wd is very rare in Sab; cf., e.g., RÉS 3894 A/2. The restoration of wdm would entail the presence of seven letters and the first one would be too far to the right, as would s of smᶜ.

Ll.g-h: four letters are missing; no divine name can be restored there because it is the human section of the final invocation. Until I am able to study the original, I would tentatively suggest restoring mbṭn, the second name of smhᶜly in Ja 2849 f/8 (cf. JaMAR, X, pp. 15, 16 and pl.2); at any rate, the frame of a letter, such as b, is visible at the beginning of l.h.

The most important section of the text is rsw/dʾlm/[smhᶜ]ly in ll.4-6.

1) The authors suggest that qyn might be restored in Khalidy-Condé 1/2: ...n/dʾlm/krbʾl. Too many letters, however, are missing in the text to see how such a restoration might fit.

2) After noting that rsw is normally followed by a divine name, the authors add that "il est vrai que le mot ʾlm a un contenu religieux" (p. 144). The authors' note is incomplete: they should have specified that the deity's name is not introduced by d, and that is normal; cf., e.g., kbr, mqtwy, nhl, qwl, qyn, + name of men or deities. Furthermore, their explanation is ridiculous: how could someone be the "priest" of a canal or a market? It is also useless; the presence of d, which they do not explain, is justified by the fact that ʾlm is not a human or divine being, but a lifeless object; cf. Ja 538/4-5 for the building of a mʾlm.

3) The authors translate rsw/dʾlm as "officiant du banquet" (p. 143). Of course, "prêtre du banquet" would have been ludicrous. Nevertheless, "officiant" is not synonymous of "prêtre" and the switch in the translation of rsw, demanded by their theory on ʾlm, is neither justified nor even mentioned in their commentary which

covers fourty-one lines.

4) According to my interpretation of the penitential formula, ʾlm means "to express sorrow" and ʾlm = mʾlm "sorrow-stela." Since we know nothing about that kind of stela except the fact, reported above, that it had to be built, there is no difficulty in understanding that commemorative acts were performed about them by a priest.

5) Finally, it should be strongly emphasized that my long discussion on the subject of ʾlm published in 1976 is never, even once, referred to by these two authors because of - I am sure of it - their great obsession for objectivity.

A final remark, among many others, on the same paper published by Ch. Robin and J. Ryckmans. JaSHMB (p. 249B) suggested the following interpretation of RÉS 4905/2: "b(n)y/kl/ - 'has built [and] achieved." In their quotation of my translation, they erroneously eliminate the brackets of the conjunction "et"...for accuracy's sake, no doubt. They reject the interpretation because "le mot bny introduit sans préposition le nom du destinataire de la construction, ce qui n'est pas admissible" (p. 137). The reasoning is all the more out of place that the same feature regularly occurs with transitive verbs, such as hqny and rtd. It is only in recent texts that hqny is followed by the preposition l.

In his recent paper published in StHFMH, pp. 263-281, Ch. Robin analyzes the value of d in the Qat expression ʿm/dlbḥ. Due to the fact that lbḥ is also known as the name of a valley (cf. srn/lbḥ of RÉS 3691/7) and that a temple of ʿAmm of Labaḥ is also attested in dġylm (e.g., RÉS 3688/11) = d/ġylm (RÉS 3689/9), he concludes (p. 272), respectively, that "il est possible que... le sudarabique Lbḥ ait dédigné l'ensemble formé par la vallée et la montagne" and that "le pronom d (dans d-Lbḥ) n'a donc pas le même sens que bʿl, sans qu'on sache très bien ce qu'il signifie" (pp. 271-272). Ch. Robin's novelty opinion is already referred to in the same StHFMH by R.G. Stiegner on p. 326.

The proper name introduced by d and immediately following the name of a deity is that of a temple (cf. Le Muséon, 60 [1947], pp. 64-65, note 24). The authors who consider those proper names as ordinary substantives, instead of innovating, follow W. Fell's and D. Nielsen's theory which has been rejected decades ago. In the particular case of Labaḥ, the temple could not have been built in the valley which is much too narrow and, therefore, the danger of flooding was too real; the temple had to be built somewhere on the mountain. When lbḥ does not refer to the

temple, the text specifies what it is, as in srn/lbḥ.

The two words most commonly used between the name of a deity and that of its temple are ḏ or ḏt and bʿl or bʿlt, and the basic meaning of each is different. ḏ or ḏt indicates a relationship, and bʿl or bʿlt means the mastership. In practice, however, both ḏ and bʿl have the same meaning when mentioned between a divine name and the temple consecrated to that deity; but each dialect has its own preferred word; e.g., bʿl is much more frequently used in Sab than in Qat where the most favored word is ḏ. Finally, the fact that ʿm/ḏlbḥ is said to have a temple in Dû-Ġaylum makes difficulty only for someone who ignores that a deity under a well-known local denomination may also have another temple somewhere else, viz. in a place entirely different from that of the original denomination. And Ch. Robin, himself, mentions another example of the very same: the temple ʾwm dedicated to ʾlmqh in the city ʾAlw instead of Mârib; cf. ʾlmqh/bʿl/ʾwm/ḏʿrn/ʾlw of CIH 70/3-4. Finally, the most famous example of a name designating both the mountain and the valley is Ḥaḍramawt which is the name of the wâdî bed, of the valley and of the country.

Ch. Robin's paper is basically vitiated by a twofold simplistic approach, viz. (a) when a deity and a mountain have in common the same name, he concludes that "la montagne et le dieu ne fissent qu'un" (p. 265) or speaks of "montagnes divinisées" (pp. 263 and 267), "dieu-montagne" (p. 265), "montagne-divinité" (p. 267) or "montagnes de caractère divin" (p. 273), all expressions apparently synonymous in his vocabulary. Who would dare to speak of a "humanized estate" or "estate-man," etc, when an estate bears the name of the man who built his house on it?

(b) Captivated by the idea of "god-mountain" or any other of his expressions which most probably originate from J. Pirenne's paper on "La religion des sudarabes antiques" (cf. Dossiers..., l.c., pp. 42-50), the author does not take into consideration the well-known fact that the SA people, like all others, had to build their houses and temples wherever they lived and that, perhaps more consistently and more often than any other ethnic group, they built their houses on hilltops, whenever they could, for greater safety.

In his study of the god ʾsʾy (pp. 263-265), the author fails to mention that JaSIRB vocalizes the name ʾAsʾay (p. 84A) on the basis of its etymology from sʾw (p. 85E) = sʾy (p. 422A); cf. Ar saʾâ (o).

Add to his study of ʾlw (pp. 265-266), that this element enters into the

composition of the Sab name rtʾlw (cf. JaSIMB, p. 411B) and of two Liḫ names, ʾbʾlw (JaL 145 c/2) and bʿlʾlw (JaL 50 b/2 and 60 c/1: a woman).

(19) For the Semitic usage of the personal pronoun as a reflexive pronoun, cf. JaMAR, VIII, p. 28.

(20) Cf. JaCMYE, pp. 150-154. Two years later, G. Garbini published a short paper on the Sab formula (cf. Semitica, 28 [1978], pp. 97-100), thus five years after his publication of Ga 85 in AION, 33 (1973), p. 593, where the formula had remained untranslated. The paper, however, does not contain any reference to my 1976 study. The reader has already noted that the preceding attitude has become the normal practice of G. Garbini whose self-conceit and arrogance, apparently condoned by the other "laudemus invicem" club members, do not shrink from bending the rule of scientific objectivity to his own personal pleasure. The author refers Sab btrḥ to "le syriaque trḥʾ 'capra caucasica'," although he admits that "ce mot demeure isolé dans le sémitique nord-occidental" (p. 99). The reading of the author's paper suggests that his unshakable belief in the so-called ritual hunt, which is further stimulated by his postulation that "la structure invariable et fort schématique de toutes les formules employées par les 'moukarrib' pour indiquer l'exercice des aspects sacraux de leur royauté" did sharpen to the extreme his look-out for any possible meaning of trḥ along the same line. Unfortunately, as usual, he misses the obvious: the root trḥ is well known in both Ar and Saf with the meaning of "to grieve, be sorrowful; grief, sorrow."

(21) Cf. G. Ryckmans, in Le Muséon, 72 (1959), pp. 165-167 and photograph on pl. 2, top left.

(22) Cf. l.c., pp. 167-169 and photograph on pl.2, top right.

(23) The meaning of mkrb as "uniter, unifier" was first published in W. Phillips, Qataban and Sheba (New York, 1955, p. 107, note), as already proven in JaMAR, I, p. 32, note 34 , contrary to A.F.L. Beeston's erroneous claim in StHFMH, p. 24.

(24) Another fragmentary text belongs to the mlk/sbʾ period, RÉS 4129, was published by J.H. Mordtmann and E. Mittwoch, Himjarische Inschriften in den staatlichen Museen zu Berlin, Leipzig, 1932, p. 14, no. 12 and pl IV; a very good parallel of the palaeography of the text is Fakhry 9; cf. the photograph in A. Fakhry, An Archaeological..., III, pl. XVII a. Fakhry 9 was engraved by Našaʾkarib Yuhaʾmin, king of Sabaʾ, son of Damarʿalay Dariḥ, who reigned about 175-160 B.C. (cf. JaSIMB, pp. 390-391).

(25) Cf. G. Ryckmans, in Le Muséon, 70 (1957), pp. 109-112 and photograph on pl.

II.

(26) Cf. JaSIMB, p. 346A.

(27) Cf. my "Inscriptions on the Sabaean Bronze Horse of the Dumbarton Oaks Collection," in Dumbarton Oaks Papers, 8 (1954), p. 324; and more recently on the same statue, my "Preliminary Memo on J. Ryckmans's Papers dealing with the Bronze Horse of the Dumbarton Oaks Collection," in JaMAR, VIII, pp. 38-53.

(28) Cf., e.g., my paper in Le Muséon, 60 (1947), pp. 131-133.

(29) Cf. Raydān, 3 (1980), pp. 55-62, and an Ar summary on pp. 47-48 (Ar pages).

(30) A.F.L. Beeston's anwer in Le Muséon, 66 (1953), p. 112, is not worth considering. Cf. already in my De la méthode..., pp. 10-11 and 26, note 16.

(31) Cf. Corpus des inscriptions et antiquités sud-arabes, t. 1, sect. 1, Louvain, 1977, pp. 135-138.

(32) Cf. l.c., pp. 231-233 and 461-462.

(33) Cf. Die altarabische Mondreligion und die mosaische Ueberliefrung, Strassburg, 1904, pp. 115-116, and A. Grohmann, Göttersymbole und Symboltiere auf südarabischen Denkmälern, Vienne, 1914, pp. 69-70.

(34) Cf. Corpus des inscriptions..., p. 137, with reference to N. Rhodokanakis, in WZKM, 43 (1936), p. 58.

(35) Cf. Corpus des inscriptions..., pp. 441-444.

(36) Cf. Le Muséon, 66 (1953), p. 112.

(37) Cf. Wörterbuch über das Alte Testament, 1962, p. 266A.

(38) Cf. Katalog der staatlichen Antikensammlung von Ṣanʿâʾ und anderer Antiken im Jemen, Berlin, 1973.

(39) Cf. AION, 37 (1977), pp. 375-381. G. Garbini repeats the same mistake in StEVH, pp. 58 and 61 when he speaks of "Ṣanʿa 88" and "Ṣanʿa 89." Contrary to his statement, Radt 88 was first published by W.W. Müller in AfO, 24 (1973), p. 157A, fig.11. Furthermore, Lu 3 (pp. 58, etc.) is YM 333 and, when discussing A. G. Lundin's translation of the text (pp. 60-62), the author fails - here again - to inform his reader that JaCMYE (p. 124) had already published a new translation.

(40) Cf. JaMAR, II, pp. 53-54 and tracing on pl. 3.

(41) Cf. CoPIA, p. 26, no. 24.

(42) Cf. my Safaitic Notes, Washington, 1970, p. 183B.

(43) Cf. Epigraphical Texts, Cairo, 1952, p. V.

(44) Cf. An Archaeological Journey to Yemen (March-May, 1947), Cairo, 3 vol.,

1952, 1952 and 1951.

(45) Cf. Epigraphical Texts, p. VI.

Additions. P. 18. - On the one hand, had A.F.L. Beeston checked the "INDEX OF WORDS" of his Sabaean Inscriptions (Oxford, 1937), he might have avoided his mistake of "bᶜm" (l.7) because he would have read "C. 581[7] bᶜmn/" on p. 135, under ᶜm and ᶜmn. On the other hand, his quotation of "rʾ/k" (l.12) on p. 146, under rʾ, would have been useless for avoiding his mistake of "wrʾ." On the whole, however, it was better for him not to have consulted with his publication for it actually saved him a lot of time: he did not have to explain and justify - which he would undoubtedly have done most convincingly - his erroneous quotations and references:

l.7: "ʾsd" (instead of ʾsm) on p. 105, under wgr;

l.8: "bbythmw" (instead of bythmw) on p. 123, under mẓʾ;

ll.8-9: "śqt/btrm⌈n/⌉" on p. 129, under śq, or "śqt/btrm⌈ṅ(ṁ)⌋" on p. 99, under brm, instead of śqt/btrm⌈. Two letters are destroyed after btrm. The conjunction introducing yqrʾnhmw was composed of at least one letter and maybe two. Furthermore, it is only after his second quotation that A.F.L. Beeston refers to N. Rhodokanakis. But the latter's note c (p. 468) mentions only the contents of A.F.L. Beeston's first quotation, viz. "Zu ergänzen: btrm⌈n⌉."

l.10: "fh⌈b⌋rrw" (instead of fhbrrw) on p. 99, under br, with reference to N. Rhodokanakis who, however, does not give the expression attributed by him to A.F.L. Beeston.

ll.10-11: "wgtzḫn" (instead of lgtzḫ⌈n⌋) on p. 101, under gzḫ; and

l.11: "ʾns" (instead of ʾsn) on p. 101, under gzḫ.

P. 37. - The bulge of the fitula is ornated by rectangular designs placed on their small side and also incised in double tracing. Distance between the two rectangles framing the monograms: 5 cm; width of each of them: 2.3 cm.

P. 66, 4). - Another question which remains without an answer is the absence of an arrow to indicate the direction of their "B 0" and "B 8" = ll. a and i, respectively.

## Abbreviations.

AlGYM: Fr.P. Albright, "Catalogue of Objects found in Mârib Excavations," in Archaeological Discoveries in South Arabia, Baltimore, MD, 1958, pp. 269-275. - AlEMY: Fr.P. Albright, "Excavations at Mârib in Yemen," in Archaeological ...,pp. 215-268. - AlJaBSM: Fr.P. Albright and A. Jamme, "A Bronze Statue from Mareb," in The Scientific Monthly, 76 (1973), pp. 33-35 and 2 plates. - Ar: Arabic. - CoPIA: P.M. Costa, The Pre-Islamic Antiquities at the Yemen National Museum, Rome, 1978. - DoSDA: R. Dozy, Supplément aux dictionnaires arabes, Leyde, 2 vol., 1967. - Ḥaḍr: Ḥaḍramî. - JaCMYE: A. Jamme, Carnegie Museum 1974-1975 Yemen Expedition, Pittsburgh, PA, 1976. - JaMAR: A. Jamme, Miscellanées d'ancient arabe, Washington, I (1971), II (1971), IV (1973), VII (1974), VIII (1979), IX (1979), X (1979) and XI (1980). - JaSIIB: A. Jamme, Sabaean Inscriptions from Maḥram Bilqîs (Mârib), Baltimore, MD, 1962. - LaAEL: E.W. Lane, Arabic-English Lexicon, New York, NY, 8 vol., 1955. - Lih: Lihyanite. - Min: Minaean. - Qat: Qatabanian. - Sab: Sabaean. - Saf: Safaitic. - StHFMH: R.G. Steigner, al-Hudhud. Festschrift Maria Höfner zum 80. Geburtstag, Vienne, 1981. - YM: Yemen Museum.

## Texts studied above.


A 710.....p. 61
AO 21.124..... 59
CIH 367, cf. Lu 16.
CIH 581..... 17
Ga 69..... 3
Ga 85, cf. YM 1045.
Gl 1562 = Ja 2964.
Ja 400 = YM 262..... 29
Ja 401 = YM 263..... 42
Ja 705..... 7
Ja 706/1..... 2
Ja 2953 = YM 187..... 44
Ja 2953 bis = YM 721..... 46
Ja 2954 = YM 1060+1061.....p. 47
Ja 2955 = YM 992..... 48
Ja 2956 = YM 617..... 48
Ja 2957 = YM 299..... 36
Ja 2958 = YM 1051..... 31
Ja 2959 = YM 1572..... 37
Ja 2960 = YM 1285..... 38
Ja 2961 = YM 380 = Radt 53 d..... 55
Ja 2962 = YM 341 = Radt 60
a..... 55
b = MaIN 5..... 55
Ja 2963 = YM 328 = Radt 67..... 56
Ja 2964 = Gl 1562..... 37

Ja 2965 = YM 1643.....p. 50
Ja 2966 = YM 379 = Radt 53 b..... 54
Khalidy-Condé 2, cf. YM 720.
Khalidy-Condé 3, cf. YM 1221 a+b.
Lu 16+CIH 367..... 64
NaNN 5 = Ja 2962 b.
NaNN 6 = Radt 61.
Radt 41 b = YM 83..... 54
Radt 53 a = YM 378..... 54
Radt 53 b = Ja 2966.
Radt 53 c = YM 381..... 55
Radt 53 d = Ja 2961.
Radt 59 = YM 194 = 377..... 55
Radt 60 = Ja 2962.
Radt 61 = YM 342 = NaNN 6..... 56
Radt 67 = Ja 2953.
Radt 115..... 57
RÉS 2646..... 52
RÉS 3945..... 65
RÉS 4818+.+4847..... 67
RÉS 4906..... 64
YM 83 = Radt 41 b.
YM 187 = Ja 2953.
YM 194 = Radt 59.
YM 262 = Ja 400.
YM 263 = Ja 401.
YM 299 = Ja 2957.
YM 328 = Ja 2963.
YM 341 = Ja 2962.
YM 342 = Radt 61.
YM 377 = Radt 59.
YM 378 = Radt 53 a.
YM 379 = Ja 2966.
YM 380 = Ja 2961.
YM 381 = Radt 53 c.
YM 388.....p. 54
YM 617 = Ja 2956.
YM 720, cf. Khalidy-Condé 2..... 45
YM 721 = Ja 2953 bis.
YM 992 = Ja 2955.
YM 1045, cf. Ga 85..... 45
YM 1051 = Ja 2958.
YM 1060+1061 = Ja 2954.
YM 1221 a+b, cf. Khalidy-Condé 3. 45
YM 1285 = Ja 2960.
YM 1572 = Ja 2959.
YM 1643 = Ja 2965.
Saf WH 3152..... 40
Tham Ḥâ'il 62..... 39

## Illustrations.

Preliminary note: the scale accompanying the illustrations is 0-5 cm, except in Ja 2964 where it is 0-15 cm.

Pl. 1: Ja 400.

Pl. 2: Ja 401, 2953, 2953 bis.

Pl. 3: Ja 2954, 2955, 2956, 2957, 2958, 2959.

Pl. 4: Ja 2960 a-d.

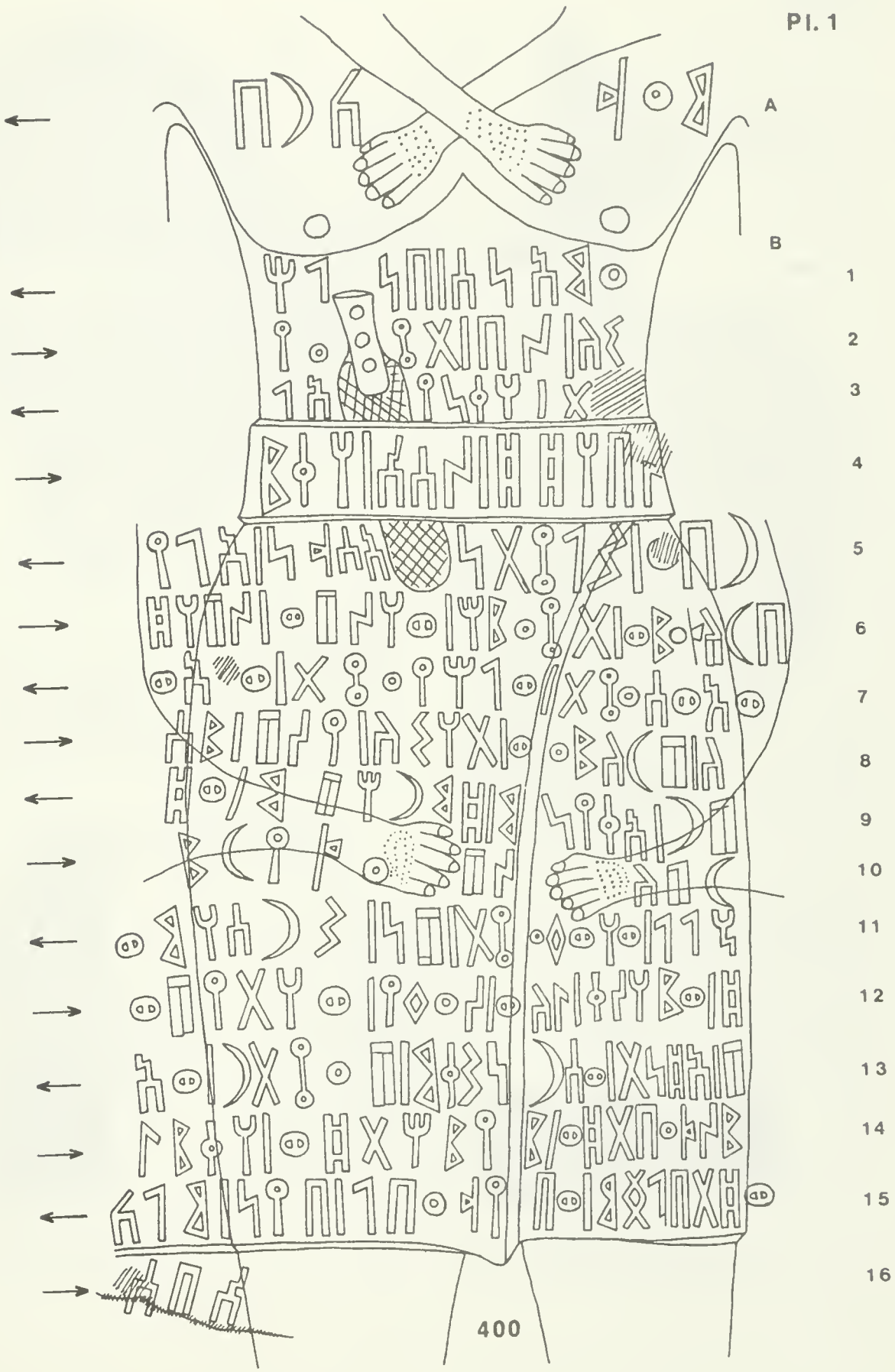
Pl. 5: Ja 2960 e-n and s-aa.

Pl. 6: Ja 2960 n-r, ab, ac.

Pl. 7: Ja 2962, 2963, 2964, 2965.

Contents.

Foreword.....p. 1
Ja 726/1 and notes..... 2
Ga 69..... 3
Notes..... 6
Ja 705..... 7
Notes..... 16
CIH 581..... 17
Notes..... 27
Some inscribed antiquities of the Yemen Museum of Ṣanʿâʾ..... 29
A - The two inscribed bronze statues from Mârib..... 29
I - The bronze statue of Maʿadkarib: Ja 400..... 30
Text A..... 31
Text B..... 32
II - Inscriptions mentioned on p. 31..... 36
Ja 2957, 2958..... 36
Ja 2959, 2964..... 37
Ja 2960..... 38
III - The second bronze statue: Ja 401..... 42
Ja 2953..... 44
B - The penitential inscriptions of heads of the Sabaean state..... 44
Ja 2953 bis..... 46
Ja 2954..... 47
Ja 2955..... 48
C - Another monotheistic dedication: Ja 2956..... 48
Ja 2965..... 50
RÉS 2646..... 52
D - Notes on M. Radt's catalog of the inscribed antiquities of the Yemen Museum..... 54
Ja 2956..... 54
Ja 2961, 2962..... 55
Ja 2963..... 56
E - Retrospective information on the 1951-1952 Mârib campaign..... 57
Notes..... 59
Additions..... 73
Abbreviations..... 74
Texts studied in the volume..... 74
Illustrations..... 75
Contents..... 76

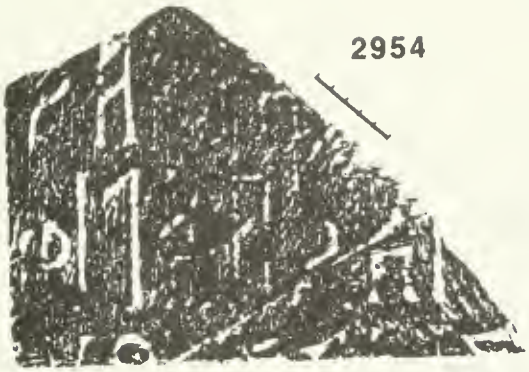

A
B
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16

Pl. 2

2953

2953 bis

2954



2955

2956

2957

2958

2959

Pl. 4



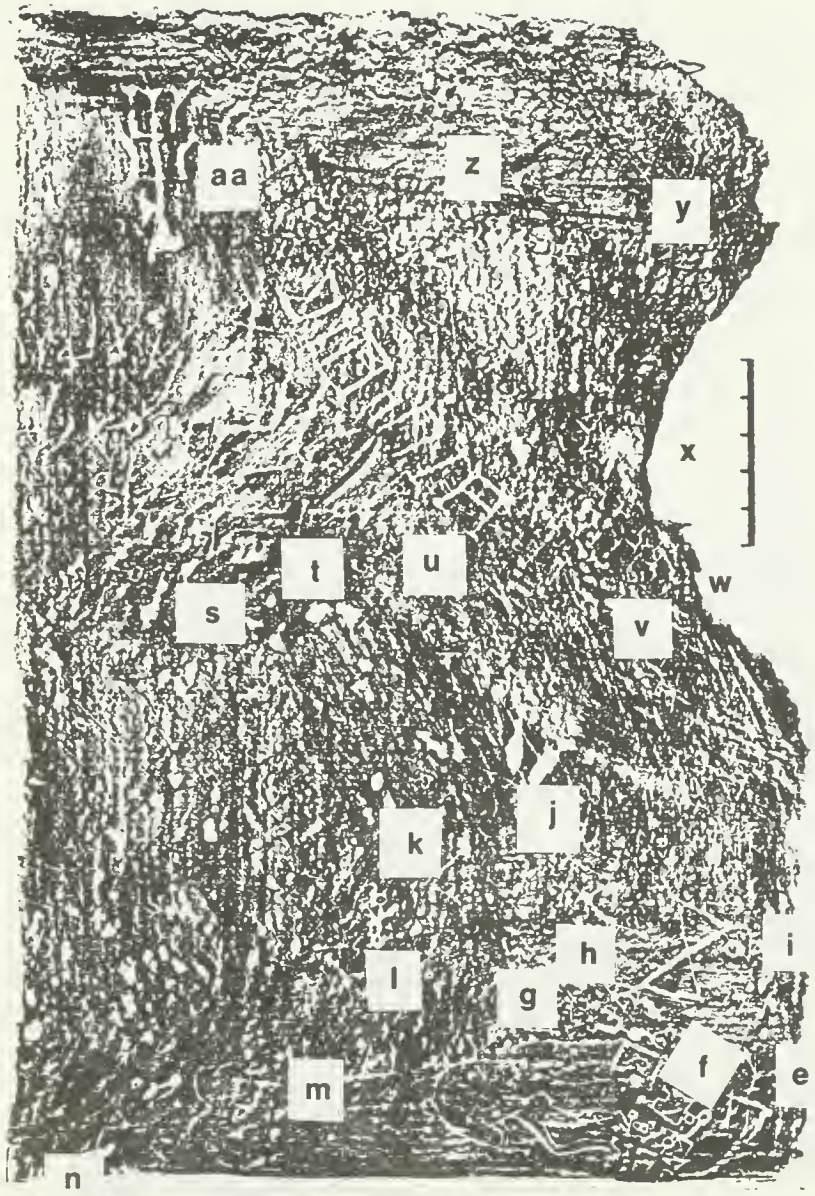
a

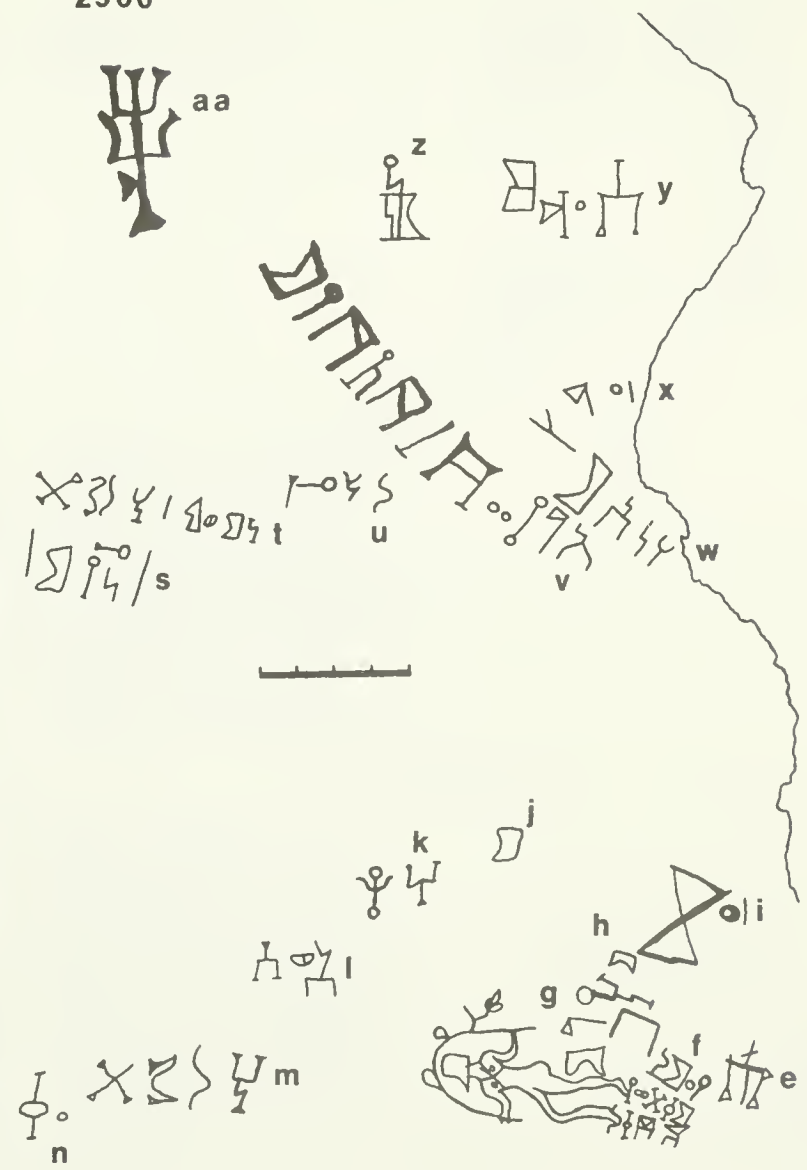
b

c

d

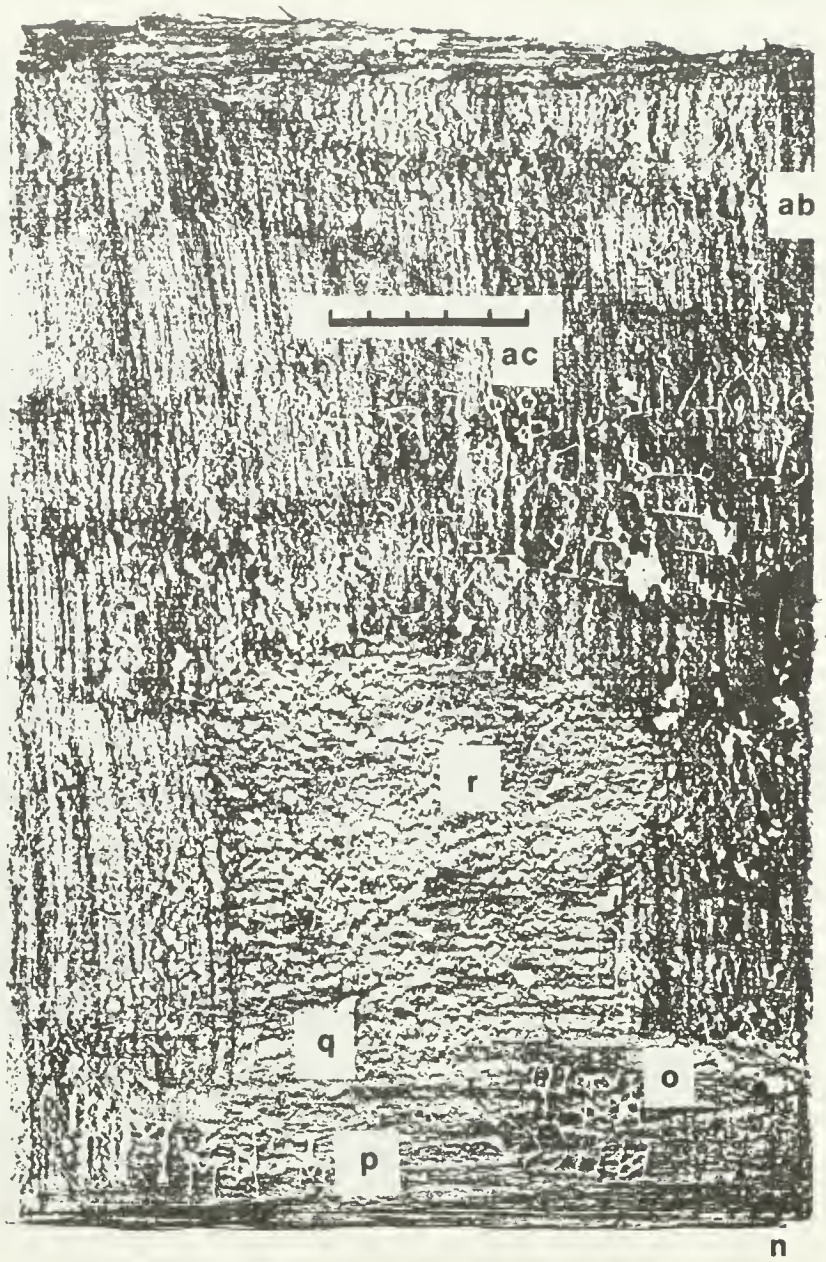
2960

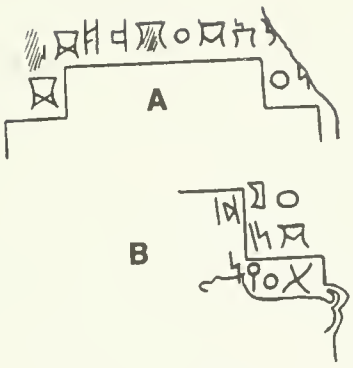



Pl. 5

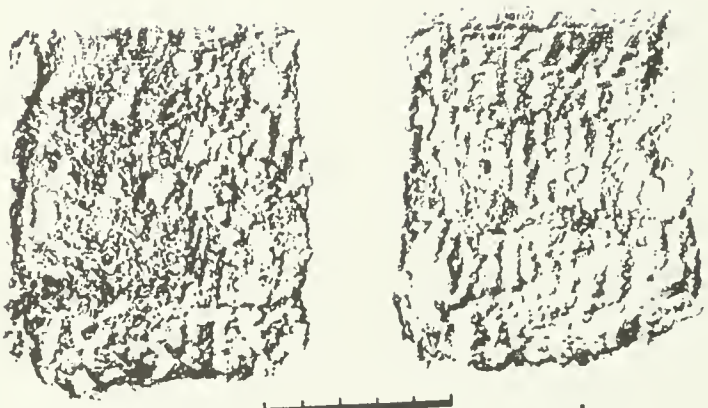
2960



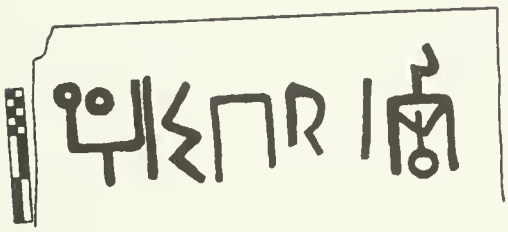



2962

2963



a b



2964

2965

University of California Library
Los Angeles
This book is DUE on the last date stamped below.

Phone Renewals
310/825-9188

REC'D YRL JUN 25 2003

UNIVERSITY OF CALIFORNIA-LOS ANGELES
L 008 404 265 4